MAY 1 2 1931

The CHRISTIAN CENTURY

A Journal of Religion

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GANDHI

By Francis J. McConnell

Alcohol from the Standpoint of Narcosis

By Samuel Arthur Mahood

Is the Church Going Up or Down?

An Editorial

A Minister in a Strike

By Charles C. Webber

Fifteen Cents a Copy—May 13, 1931—Four Dollars a Year

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The CHRISTIAN CENTURY

May 13, 1931

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The Office Notebook

Our readers will immediately recognize not only the literary merit but the extreme usefulness of the "Responsive Reading for National Holidays" which Dr. Eastman has prepared, and which appears on page 651 of this issue. This service has been written with the needs in mind of gatherings where no advance preparation is possible. Almost any sort of public assembly can use it, and with extreme effectiveness. All that is required is an adequate supply of copies of the service and, as an advertisement on another page announces, these are available in quantities at a minimum cost. With the national holidays coming so soon, such a service as this offers a genuine opportunity to lift the level of public appreciation of the true meaning of patriotism.

When the Rotary clubs of Florida met recently in their annual state convention, the Rev. O. T. Anderson of Fort Myers was asked to prepare and present "a selected list of books, magazines and other publications helpful in Rotary international service programs." The entire list is of great interest, but naturally it pleases us to find that among the four periodicals which Mr. Anderson recommended he included The Christian Century. What were the other three? Foreign Affairs; World Wide; the League of Nations Chronicle.

That leads us to say again what we have said several times before, namely, that the constantly enlarging influence of The Christian Century has been due almost entirely to the disinterested promotional work done by its readers. No journal ever had a more loyal or more friendly constituency. There is immense stimulation for the editorial task in the evidence, which constantly reaches this office, that all over the country, week after week, there are men and women saying to their friends, "Are you reading The Christian Century? Well, you should be."

Isn't the clear-eyed judgment of Bishop McConnell, exercised in such a supercharged atmosphere as now exists in India, refreshing? We are sure that this entire series of articles will prove to be one of the most valuable contributions to international understanding to be printed in the United States this year. The other articles in the series will follow at frequent intervals—weekly, if possible.

Contributors to This Issue

FRANCIS J. MCCONNELL, bishop of the Methodist Episcopal church; president of the Federal Council of Churches of Christ in America; author of "The Christlike God," etc., etc. Bishop McConnell has recently returned from India, where he delivered the Barrows lectures under the auspices of the University of Chicago.

SAMUEL ARTHUR MAHOOD, research fellow in chemistry, Yale university.

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The CHRISTIAN CENTURY
An Undenominational Journal of Religion

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EDITORIAL

PRESIDENT HOOVER'S address to the Washington convention of the International chamber of commerce contained sound sense and a hopeful portent. The sound sense consisted in his call for a reduction of the world's armament budget as the most direct road to the world's economic rehabilitation. The portent appeared in his return to the Peace Pact as the one factor in the international situation which makes disarmament not only possible but obligatory. "Of all the proposals for the economic rehabilitation of the world, I know of none which compares in necessity or importance with the successful result of that [the coming disarmament] conference," said the President. Doubtless, before the convention adjourns the delegates from other nations will remind this country that there *are* other proposals, and that both an enlightened self-interest and a desire for international recovery argue in favor of giving some of those proposals respectful consideration. But the President's words stand—and the people of the world will have time to ponder their truth between now and February. On the other hand, when the President said, "We are all signatories to the Kellogg-Briand pact. . . . Surely with this understanding the self-defense of nations could be assured with proportionately far less military forces," he set up a reminder that the disarmament delegations should be forced to commit to memory. Standing on the pact, Mr. Hoover is on solid ground.

Mr. Hoover Stands on Solid Ground

China Abolishes Extraterritoriality

WHAT negotiation with other nations has been unable to accomplish, China has now done by itself. The nationalist government has announced that extraterritoriality for foreigners in China will come to an end on January 1, 1932. Special courts will be provided in Shanghai, Tientsin, Mukden and Canton, where the foreign population is large. But in the rest of China, all foreigners will come under Chinese legal jurisdiction. And even in the case of the special courts in the four cities named, these will be a part of the judicial system of the Chinese government. As simply as that, as quickly as that, this whole system which has placed aliens in China above the reach of the local law has been done away. Extraterritoriality comes to an end, not as a result of negotiation and by means of mutual concession, but after negotiation had broken down, and by China's own fiat. The other nations may not like it, but what are they to do about it? Will they dispatch warships or marines to enforce the maintenance of a legal anachronism? The Chinese know very well that they will not. It is another one of the cases in which westerners have been forced to give up, grudgingly, protestingly, what they have known for years they would have to give up eventually. What virtue might have been extracted from an early and graceful acquiescence in the Chinese demand has been thrown away. In the meantime, while Dr. C. T. Wang was announcing the approaching end of extraterritoriality, the government at Nanking was showing signs of a serious inner cleavage. Just how dangerous this may turn out to be another week or two will disclose. There seems to be a possibility of a split between the powerful Soong family clique, which includes the president, the finance minister and the minister of commerce, and other elements in the kuomintang.

Restoring Representative Government

THE supreme court of Illinois made a momentous contribution to American law when, in a unanimous decision rendered on April 30, it pronounced unconstitutional the law giving women the right to serve on juries. The importance of the decision lay not in the decision itself, but in the grounds on which the decision was based. The rising tide of public opinion will soon take care of the issue of women serving on Illinois juries; if that cannot be legalized in one way, it will be in another. But in wiping off the statute books this law which had been adopted

in a state referendum, the court laid down, by explicit avowal, a theory of government for an American commonwealth which goes to the roots of our political system. Specifically, the court declared this law unconstitutional because it had been adopted in a general referendum, holding that "the general assembly is the sole repository of the legislative power of the state; that it has no power to delegate its general legislative power and may not refer a general act of legislation to a vote of the people of the state." Referenda and local option on local measures were placed outside the scope of the decision. What this does, as is immediately apparent, is to bring the commonwealth of Illinois back to representative government. No longer can the politician, intent on staying in office by antagonizing as few interests as possible, escape the responsibilities of his position by passing the buck on dangerous issues to a popular referendum. The legislator is chosen to legislate and, subject only to the dictates of his own conscience, he must perform that duty. The dictum of the court, incidentally, disposes of the one weak point in the recent message of the governor vetoing the state's dry law repeal. In that message Governor Emmerson stated that if the repealing law had been made subject to popular referendum he would have signed it. The court decision shows that a repeal bill passed in such fashion would have been unconstitutional. Altogether aside from its relation to wet and dry questions, however, this decision is of historic importance. It seeks to guard the American legislator against being degraded into a rubber stamp; it seeks to restore representative government to a great commonwealth.

The Laymen's Investigation Enters a New Stage

WITH the announcement by the Institute of social and religious research of the personnel of the commission which is to make the final report to the laymen's group now financing an investigation of missions, this huge undertaking enters on a new phase. Months ago the institute sent to the mission fields which are the centers of interest groups of investigators whose business it has been to collect and reduce to comprehensible form all the statistical data on missions which are available. This task is now well on its way toward completion. It will be reinforced by the collection of certain data available only in this country. What the value of this collection of statistics will be when it is completed has been, from the start, debatable. After all, some of the most important features and results of Christian effort, whether in China or in the United States, do not yield readily to the interpretation of an adding machine. To make up this lack in the statistical study, the institute is now forming a commission of twelve persons who are to study all the information thus collected, to study conditions on the principal mission fields at first-hand, and then are to formulate the final report. The announcement of the first ten names of this commission shows its distinguished character. Evidence accumulates from every part of the country of the eagerness with which the report of this commission is being expected. It is to be hoped that the commissioners will understand that the question which underlies all others in the mind of thoughtful, if perplexed, church members is not as to the worthiness of mission work in the past. There are few who do not believe that the missionaries have done their work every bit as well as the outlook and policies of their churches permitted. Most believe that, on the whole, the missionaries have been working a bit in advance of their constituencies' understanding. But what these churchmen want to know is whether, for the situation as it is and as it gives promise of becoming, the missionary enterprise is *now* being conducted in the wisest fashion.

America's Need for Information

THE Wickersham commission has performed an important public service through the publication of its third report, which deals with statistics on crime and the administration of justice in this country. What the commission concludes is, in essence, that there are no criminal statistics in the United States which are worth anything, and that until a worthy system of compilation can be put into effect it behooves government offices to stop giving out figures that are supposed to represent dependable facts. Crime statistics, says the detailed study made by the principal expert employed by the commission, "are, for practical purposes, non-existent in the United States. They exist for no entire state and for only fourteen cities, and where they do exist their accuracy is doubtful." And the commission, in its recommendations, observes: "Even when tables and masses of figures are given, one soon finds that for the most part the material is local, not comparable with that from other localities, uncritical and frequently derived from irresponsible private inquiry." Something like this has been needing to be said for a long time, not only about crime statistics but about a lot of the other "statistics" which are placed before the public. For example, the figures that are bruited abroad concerning the number of speakeasies operating in American cities have absolutely no basis that entitles them to serious consideration. Yet, because they have the names of mayors or police chiefs or prosecuting attorneys behind them, they are repeated over and over again. During the past eighteen months, the lack of dependable statistics regarding unemployment has been nothing less than tragic. It is still true that, although the seriousness of the situation is at last acknowledged, the statements being given out at Washington give the impression of an attempt to gloss over rather than to make clear the real facts. It is one of the anomalies of the period that America, the nation which boasts of its economic progress,

should be going it almost blind when every phase of the national and international situation calls for complete and dependable statistical information.

Leviticus Still Cited As an Authority

THE report which the commission on marriage will make to the coming Presbyterian general assembly contains little of a sensational nature. It will recommend the appointment of a commission to consider the wisdom of submitting to the presbyteries certain amendments to the confession of faith which, if approved by the presbyteries, may be adopted by the general assembly of 1933. The proposed amendments relate to three topics: the Christian ideals of marriage, divorce and remarriage; birth control; and the education of ministers, parents and young people regarding the whole subject. To prevent ill considered and unwise marriages it is suggested that the banns should be published some time before the ceremony and that the parties be required to present physicians' certificates of fitness for marriage. Divorce is approved only on the "scriptural" grounds of adultery and willful desertion. Ministers are exhorted to "exercise great care lest they join together those whose marriage the church cannot justify." The use of contraceptives is approved only when such use is "in fidelity to the highest spiritual ideals of the Christian home." As a matter of fact, a good deal of social research lies back of the work of the commission which is submitting this report, but on the face of it the purpose is to justify all of its findings by the citation of appropriate texts of scripture—including verses from Deuteronomy and Leviticus. This may tend to win the support of those who consider that these questions are to be determined primarily by exegesis, but it will scarcely stir the enthusiasm of those who believe that the social and experiential data concerning domestic relations deserve a frank and open consideration.

Using the Church for Political Purposes

ECHOES of the performance staged by Mayor Walker and Father Coughlin at the New York communion breakfast of the Holy Name society are still reverberating through the press. Not a few journals say some stinging things to the Roman Catholic authorities for allowing such a use to be made of such an occasion. "Perhaps more important than Jimmy's antics," comments the New Republic, "is the fact that an important lay society of the Roman Catholic church should have been used as the vehicle for about the cheapest display of demagogery of this generation. We cannot believe that such an identification of the church with New York's rotten political machine represents the best judgment of the Catholic leaders." There will be those who will hold that such strictures—and there have been others in a more severe vein—have been justified, not only by the fact that the Walker-Coughlin incident actually occurred, but equally by the long and intimate connection which has existed in New York between the Tammany machine and the Roman Catholic authorities. Our sympathy in this instance, however, is with the church. We believe that between them the Tammany mayor and the radio priest slipped something over on the Holy Name society which the officers of that society regret, and which the church authorities will do what they can to see does not happen again. Whatever their friendliness for Tammany, or for Tammany's mayor, the leaders of the Catholic church are far too wise in their day and generation to permit their church affairs to be turned into Tammany rallies. No church can fully protect itself against the political demagog and the notoriety seeker. Protestant churches have known times when their hospitality has been outrageously betrayed. It is a good sign that that sort of thing is becoming so rare, under the care exercised by the churches, that this incident in New York should have attracted national attention.

Radio Reaches the Supreme Court

IN THE articles on "The Freedom of the Air," which were published in The Christian Century, it was pointed out that the radio industry in the United States is still in an unsettled legal condition because of the failure of the federal supreme court to pass on the fundamental issues involved. This legal uncertainty will not last much longer. The supreme court has recently acted on one important case, and is now hearing another. Both these had to do with patents, but it will not be a great while before the government's suit for dissolution of the Radio Corporation of America reaches the highest bench. The act of the supreme court to which reference has been made was, in reality, a refusal to act. On April 27 the court refused to review the judgment which a circuit court of appeals had granted to the De Forest radio company against R. C. A. By this decision the license contracts which R. C. A. has enforced with manufacturers of radio receiving sets are held to be illegal. In his unsuccessful plea to the supreme court Mr. John W. Davis, counsel for R. C. A., pointed out that "it has been asserted in some quarters that the decision, if affirmed, will constitute an adjudication of violation of the anti-trust laws of such a character as to warrant or require the forfeiture of all licenses covering the radio corporation's worldwide system of radio communication." The decision has undoubtedly placed R. C. A. and its subsidiaries in this danger; a plausible argument, for example, can be made that the radio commission is now under mandate to revoke all National broadcasting company station licenses. There is no likelihood that this will happen, and it would be too bad

if it did happen. But it will do no harm to have R. C. A. awakened to a reexamination of its policies under the spur of the supreme court's decision.

Is the Church Going Down or Up?

WHEN the annual compilation of statistics of the religious bodies of the United States appears, there is nothing to do but conquer whatever aversion to figures one may have and try to grasp the significance of what may seem, at first glance, to be a rather bewildering array of tables. Having done that, sometimes it also appears necessary to devise ingenious explanations to show that the case is really not so bad as the figures would indicate. The reports are incomplete and therefore inaccurate. Or else they are more accurate than they used to be and the decreases in membership which they show should be interpreted rather as indices of the decrease in habit of padding the returns; and since an increase in honesty is symptomatic of a corresponding gain in religion, a falling curve in denominational statistics should be read as a rising curve on the chart of godliness and piety.

For forty years these annual reports of a quantitative analysis of denominational religion in the United States have been put forth by Dr. H. K. Carroll, who was in charge of the first official census of religious bodies, and whose "Religious Forces in the United States," published in 1890, still serves as a base line from which subsequent growth can be measured. This year the report was completed by another hand, and one cannot pass to the consideration of its contents without a thought of gratitude and appreciation for the grand old statistician who is no doubt now happily engaged in checking and tabulating the daily arrivals at the pearly gate.

There are fifty million communicant church members in this country, constituting approximately forty per cent of the total population. Omitting from the figures for total population the children who are too young to be communicants, it would appear that the churches command the nominal allegiance of about one-half of those who are eligible to membership. This includes Protestants, Catholics, Oriental Orthodox, Mormons—all that call themselves churches and some that do not. These fifty millions, shepherded by 226,000 ministers and priests, have succeeded during the past year in increasing their numbers by 59,000 net. That is to say, aside from the filling of the places left vacant by death and defection, it has required the combined efforts and influence of a thousand lay members and four preachers to win one convert. The net increase is a trifle over one-tenth of one per cent.

This is the smallest percentage of increase for any one year since the annual tables were first published; and the numerical increase is almost as small as the smallest on record—51,000 in 1919. The "post-war slump" might account for that, but not for this. Too many years, all of them better years, have intervened. There was the celebration of the nineteenth centennial of Pentecost with evangelistic emphasis to help and the economic depression to hinder; but the resultant of these and all other influences was the worst year for numerical growth that the churches in America have ever known.

Even more startling than the small net increase is the fact that some of the churches reputed to be among the most vigorous report actual losses, for the total increase is the balance between the gains of some and the losses of others. That the Oriental Orthodox churches suffered a loss of 37,000 members may be accounted for by the cutting off of immigration. But the Methodist Episcopal church lost 51,000, the Presbyterian (U. S. A.) 22,000, and the Disciples 18,000. The Reformed churches are in the red by 4,000 and the Unitarians by 5,000—almost ten per cent of their whole number. Here are losses aggregating 137,000—or, if we leave the orientals out of the reckoning, an even 100,000 in five important denominations none of which is dependent on immigration to keep up its numbers and at least four of which are certainly up to the average in evangelistic fervor.

Over against these losses stand certain gains which, in some instances, are noticeably greater in the south than in the north. The southern Baptists added 40,000, the northern Baptists only 5,000. The southern Methodists gained 14,000, and the Presbyterian Church in the United States (sometimes erroneously called the southern Presbyterian) 2,000. The "Assemblies of God," organized in 1914, are credited with 15,000, a gain of 17 per cent, which is nearly ten times the rate of increase of any other denominational family. An Episcopalian gain of 16,000 compared with a Roman Catholic gain of 18,000 shows that the former's rate of increase was about thirteen times that of the latter. What has happened to the much advertised "drift to Rome"? Has the tide turned? Of course the cutting down of immigration is a factor. The most striking gain in the entire list is that of the Lutherans, who report a net increase of 56,000, or not much less than their normal rate of increase for the last forty years. In other words, if the gains and losses of all the others, both Catholic and Protestant, had balanced (as they almost exactly did), the Lutherans may be considered as furnishing the entire increment in church membership for 1930. The Evangelical Synod had a slightly higher rate of increase than the Lutherans, but on a much smaller basis.

Though this mass of figures may already be a burden too great for patient endurance, still more must be added to reveal the full significance of these. As has already been stated, the rate of increase for all the churches for 1930 is one-tenth of one per cent. The average annual rate of increase since 1890 has

been 3.55 per cent of the membership in that year. To make the comparison more accurate, the gains for 1930 should also be figured on the basis of the 1890 membership. That would bring the percentage for this year up to about one-fourth of one per cent. Even with that correction, the gains for 1930 appear to be only one-fourteenth of an average year's increase. The crop of converts has dropped to about seven per cent of a normal crop.

Scanning the tables for these forty years, one observes that, counting percentages and not absolute figures, the Oriental Orthodox churches have grown ten times as fast as any other body; the Mormons once and a half times as fast as the Roman Catholics; the Roman Catholics (4.44 per cent annually) a shade faster than the Jewish congregations and the Adventists about one-fourth faster than the Baptists (3.67 per cent); the Baptists one and a half as fast as the Methodists (2.46 per cent).

One fact that emerges clearly enough from this clutter of statistics is that whatever peril confronts religion in this country, it is not the danger that some one organization will swamp all the others. The sudden growth of the Eastern Orthodox group came by immigration, and the multiplication of the Mormons by the development of irrigation enterprises and other economic factors in the western states. Neither has any large significance for the life of the nation. The Roman Catholics, augmented by a steady influx from Europe, have increased only a little faster than the Baptists. The Lutherans have prospered chiefly by holding their own. There has been no great disparity in the rate of growth of the larger bodies. There is not the slightest statistical ground either to fear or to hope that any one of them is going to take the field. Rather is there reason to query whether all of them together will be able to hold it.

Going still farther back into the statistical history of American Christianity, one finds data which, up to a certain point, support an optimistic conclusion. They have, in fact, often been adduced to prove that Christianity is rapidly conquering the country. Nominally Christian from the beginning, the nation was nevertheless born in an age when the proportion of church members was much less than now. The anti-religious tendencies of both English and French thought in the eighteenth century and the relaxing influences of frontier life upon the religious traditions of those who lived on the cultural and geographical margins of America, had produced a disaffection toward the church that was farther reaching than even the direst consequences of science and criticism in a later epoch. As nearly as can be ascertained in the absence of official records, only 7 per cent of the people of the United States were church members in 1800. The proportion rose to 23 per cent by 1860. It sank and rose again to the same level by 1890. Twenty years more brought it up to 43 per cent. Since then it has fallen to 40 per cent. That is where the church stands now—on one of the drooping sections of a curve which has shown a marked upward tendency for a hundred years. Since 1910 total population has increased more rapidly than church membership.

Will the curve continue to descend, or will it turn upward again? Perhaps that question can be answered by those who can determine, by reading the chart of past quotations, whether a present decline in the value of a stock is a temporary fluctuation or a permanent collapse. But not by us. At least not from the statistics. Perhaps those whose interest in religion has been acquired on margins and who require the support of a continued increase in the popularity of the church to enable them to hold it, had better take their losses and drop out of the market at once. The situation may get worse, from that point of view, before it gets better.

The figures are not exhilarating. They are not made any more so by adding that the number of ministers and the number of local churches increased during 1930 more rapidly than the number of members. One might hope, rather, for the gradual elimination of the more obviously unfit from the ministry and of the more glaringly superfluous and competitive from the list of churches. A great system of chain groceries, for example, on discovering that its volume of sales was diminishing, could scarcely comfort its stockholders by the assurance that anyway it had more stores and store-managers than before and a larger overhead.

But the contrasts between the church and a system of chain groceries are more important than the similarities. All of these statistical exhibits, interesting as they are, and important within limits, are irrelevant to the essential facts about the mission and vitality of the church. There was a time, though not in this country, when the church membership was practically coextensive with the total population, but it was not a time for the return of which most American Christians sigh. There have been times when the church was a purified and saving remnant. There have been situations in which the church exercised little beneficent effect even upon those who were in it, and there have been other situations in which it has wielded a great force for the betterment of those who were outside of it. Numerical increase is desirable, but it is no criterion of spiritual power. Some denominations which have made the most important contributions to the spiritual and cultural life of the country have never been notable for rapid growth or large size; for example, the Congregationalists and the Quakers. If one considers all the religious bodies together as constituting "the church," then it is obvious that the effective and working part of that church is so much smaller than the gross aggregate of its nominal membership that the enlargement or shrinkage of the statistics of total membership is no reliable index of the energy that is resident within it.

It may be that the immediate destiny of the church is not gradually to draw into its membership an increasing proportion of the population but to become

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relatively smaller, even absolutely smaller. If by doing so it can become clearer in its own mind as to the requirements of a Christian way of life, more resolute in its devotion to the things that make for the betterment of humanity and more courageous in sounding the note which is prompted by its own inner conviction, it will be on the way to the only kind of success that is worthy of it. If losing one's life is a way of saving it, losing numbers may be a stage in the process of saving the world.

The Movie Mail

ELECTIONS may come and go, theological discussions wax and wane, but The Christian Century's movie mail continues in an unabated stream. Here are a few recent items selected from it:

1. The report of the police commissioners of the city of Chicago has just been published. It includes the report of the motion picture censors. The censors found it necessary last year to reject 159 reels altogether and to make 2,959 cuts in other reels and to mark 45 entire features "for adults only."

2. The head of the Chicago board of censors, in reply to a question from the editor, says: "Pictures the last year have been more objectionable from the standpoint of immorality and criminality than ever before." Among the cuts which the censors made in 1930 were 1380 scenes of crime, 850 scenes of immorality, and 350 scenes of indecency and vulgarity.

3. Mr. Will Hays has made a great discovery. He has found that "America is fed up on post-war morbidity in literature and drama" and that gangster and salacious films are objectionable to a considerable proportion of the public. In his annual report to the board of directors of the Motion Picture Producers and Distributors association he advises all members to give up this sort of theme and to employ cleaner ones. The producers he is so advising are the ones who pledged themselves in the famous production code of a year ago—and in various other similar codes since 1921—not to produce such pictures. Let's hope they take his advice more seriously than they have their own promises.

4. Harrison's Reports protests editorially that producers, when they have made a dirty picture and found that it does not meet popular favor, have still insisted that the theaters which bought that picture under the present block booking and blind booking system should pay for it whether they use it or not. The same editorial states further that in Canada the censors have compelled all distributors to add the following announcement to all American-made gangster pictures: "The incidents depicted in this picture are peculiar to life in the United States of America only, and have nothing to do with life in the Dominion of Canada." A similar ruling, not quite so explicit, is said to have been adopted by the British censors.

5. A subscriber sends a recent movie page from the China Press of Shanghai. The page is filled with illustrations of American movie stars, most of them in a minimum of dress and in suggestive postures. These missionaries of banality reach millions where missionaries of Jesus reach thousands.

6. The Baltimore Catholic Review, one of the ablest Catholic journals in this country, has been conducting a campaign for cleaner movies. It has found little support from certain other Catholic journals who have allowed themselves to be tied into the Will Hays office. This has not daunted the editor, however, and in a recent editorial his eye twinkles as he quotes Pope Pius XI in support of his own position and adds: "The Review is satisfied with the company it keeps."

7. Q. E. D., the motion picture editor of the Baltimore Evening Sun, has had a stomachful of current movies. He writes: "Each day and in every way the movies are getting smuttier and smuttier. . . . Hardly a picture goes by these days that some character doesn't say or do something that we couldn't think of recording in this column. In other words, it isn't decent enough to be set down in print, but it's perfectly all right to be shouted out at audiences day in and night out. Back of all these movies that indulge in such slime there is an undercurrent of filth, a suggestiveness on which the finger can't be put but which is felt none the less."

8. The St. Louis Post-Dispatch says that there are few sights more common than the nightly spectacle of small children streaming into movie houses to see pictures utterly unsuited to their years. It quotes Mary Ward, who says in a recent article in the Civic Repertory Theater magazine:

> When one looks at the small boys sitting on the edges of their seats during a picture about racketeers, and the small girls gazing fascinated at ladies in ermine who are glorified gold diggers, we no longer wonder why girls leave home or why we have so many expert gunmen! Parents should wake up to the fact that the selection of amusements for their children and the guidance of a child's taste in these amusements is of the greatest importance.

9. Mrs. Thomas G. Winter, in a mimeographed letter sent to women throughout the country, announces that the producers' practice of coupling a good long feature picture with an objectionable short reel is offending audiences of the better class. This is indeed news! The women must be very happy to have this discovery revealed to them. Now if Mrs. Winter will only reveal it to her employers, the producers, the women will be even happier. Mrs. Winter adds this amazing sentence: "You can help by calling attention of your theater manager to these objectionable features. . . ." As if the local theater manager had any control over the contents of the pictures he shows! The only persons having such control are the producers themselves—the ones who are paying Mrs. Winter's salary.

10. Mr. Edward P. Mulrooney, police commissioner of New York, was speaking the other evening on juvenile crime. Mr. Mulrooney is no reformer or

censor. He was simply facing the facts: "When you are considering what is wrong," he said, "do not overlook the motion pictures. They have a bad effect. A gang picture has been shown around recently called 'Little Caesar.' When youngsters see it, I am told, they often get so excited they get up and cheer. A boy arrested in the Bronx for homicide called himself 'Little Caesar 2d.' That shows pretty clearly the connection." The defense of the industry will probably be that the moral of such a crime picture as "Little Caesar" is that crime does not pay. The trouble is that such pictures usually have about 99 per cent crime and 1 per cent moral and the strongest impression made upon the child's mind is not the impression of the moral but the impression of the crime.

11. It is a pleasure to report that there seems to be a definite improvement in the advertising of the movies. Not that they are entirely cleansed, but at least they are getting better. One subscriber states the situation accurately:

> It often happens that a film is so titled and advertised that it appears to be one long sex-riot; and then the review comes along, in a week or so, and we find that we have failed to see a really fine picture. But as long as even good films have to be sold to the public as if they were garbage, I can't say that I feel like patronizing them. If the producers only know it, they are cheating their best pictures.

The producers may not believe it, but there are hundreds of thousands of families who would go to the movies once a week instead of once in two months if the producers appealed to our higher interests instead of our lower. Was there ever another industry so conducted that the decent citizens of the country had to beg and threaten the manufacturers in order to save them from suicide and to steer them toward prosperity?

VERSE

He Shall Be Like a Tree

LORD, hear this sincere prayer from me:
Let me grow faultless like a tree:
Let there be that about my face
To point men skyward to Thy grace.
Let my life be fresh and clean
Like the tree's new budding green.
Let my love, like branches, spread
To bear good fruit for others' bread.
Let me grow tall and straight and whole
Like the tree's strong, upright soul.
As mating robins love to come
To make the leafy boughs their home,
May many find my heart a nest
Of sheltering peace and happy rest.
Give me to add to gladness' store
As leaves make soft the forest floor.
Each stormy passion of the land
And heat of scorching hate I'd stand
Firm fixed with deepening roots of truth
By lessons which I learned in youth.
When grief weaves shadows like a shroud
I'll point aloft to rainbow cloud.
Lord, teach me now the ancient good
Of thy great forest brotherhood.

VINCENT G. BURNS.

Faith

VAINLY they ask God for a sign,
Who do not think to find;
While those who in their faith go on—
With radiance are blind.

CATHERINE CATE COBLENTZ.

To God

THY gentleness hath made me great: it hath
Imparted splendor to an earthen path,
Made my steps stronger than the miring clay,
Led them as victors on a wearying way.

This is Thy paradox: Love maketh free
From all base rule and yet constraineth me.

For though I cringed, Thy falsely threatened wrath
Had made me rebel more than goodness hath.
I had been arrant traitor to Thy hate.
Thy gentleness constrained and made me great.

RUTH EVELYN HENDERSON.

Of Ancient Shackles

I AM among those unregenerates
Who long not for "new freedom," who enjoy
The ancient shackles of old-fashioned love
And faith and duty, and would not destroy
All moorings of the spirit that are old.
I like old-fashioned peaceful firesides,
The steadfastness old homes and gardens knew;
I hold the old belief that love abides,
The old sustaining credences of men
That truth and beauty flourish in the soul;
That God will lean and listen to a prayer
And watches every man move toward his goal.
I am an unemancipated one
Who wears such fetters with a full content;
I see "new freedom's" tortured restlessness
And of my bonds am deeply reverent.

ADELAIDE P. LOVE.

What Shall We Think of Gandhi?

By Francis J. McConnell

DURING almost four months of practically continuous travel in India I had rather favorable opportunities to see the different angles from which the people of India themselves look upon Gandhi. I talked with Englishmen and Americans and Europeans—with as many various types of Hindus as I could reach, with Sikhs and a Pathan or two, with those of high caste and with untouchables—with intimate friends of Gandhi and with those who had never seen him.

Belittling Gandhi's Power

Of course there is no need of trying to belittle the power of Gandhi, and yet some sought to belittle it even when it was at its height. The stock statement that I heard when I first reached the country was that the vast mass of Indian life is in the villages—ninety per cent of the Indian population being rural—and that the life of the villages goes on in utter obliviousness of Gandhi and his struggle for his nation's independence. A first-class social investigator told me he considered the villages indifferent to Gandhi. I did not find it so. In all the types of villages I visited I saw Gandhi caps—even in jungle groups said to be composed of animists and demon-worshipers. At nightfall last November I was walking through a village when the head man—evidently taking me for an Englishman—called out that he wished to speak to me. A friend interpreted while the head man besought me to do something to get out of jail the prisoners who had spoken in the Gandhi cause. By the time the interview had been going on for five minutes it seemed to me that the whole village was there, with a pathetically lively interest in all that was being said. While there were differing opinions as to Gandhi's policies it appeared to me that all the Indians I met were, in the main, his followers. There seemed to me to be no getting beyond the reach of his power. One evening in a restaurant car in Ceylon two foreigners were berating Gandhi in tones that could be heard throughout the car. One declared that he was utterly unworthy of consideration and the other wished by high heaven that some one would render a long-delayed public service by killing him. I thought that was "raythe rich," as Sam Weller would say—to call Gandhi of no account and to pray that some one would kill him, all in one sentence. I do not recall a more marked and genuine tribute to Gandhi's power than that of the curses of these two foreigners.

A Moslem View

Now and again it was my good fortune to have interviews with each of three Mohammedan leaders in India. Each became quite confidential before my interviews came to an end. Not one of them fully accepted Gandhi as a political leader. One said that he would have to be cast aside for a man of different mold as soon as self-determination for India should be won; another that Gandhi was not familiar enough with the just grievances of Mohammedans, and the other evidently did not regard him as an intellect of the first order. Yet when asked as to Gandhi's moral power and his hold on India, each replied: "Incomparably the greatest man now living."

Gandhi's Hunches

I do not think that there is much chance of a westerner's understanding Gandhi. The westerner is likely to stumble over Gandhi's indifference to what the Anglo-Saxon calls common sense, or on the other hand to soar into dithyrambic rapture and hail the Indian leader as a second Christ.

A little careful examination reveals the fact that Gandhi almost never does a foolish thing. He has himself pleaded guilty to lamentable blunders, but very few others have been able to detect the blunders. Some of his critics say that he moves along not by careful reasoning, but by following "hunches"—as if the overwhelming majority of experts in all realms did not obey "hunches." A hunch is a wretched term to describe that sure, indefinable insight which crowns the hours of long brooding. Experts usually fight shy of assigning reasons for their decisions. The decision itself may be good, and the reasons not so good. Gandhi is a brooder, an expert in reaching decisions for the largest number of persons who have ever followed any one man. He is wise not always to tell why he decides as he does.

For the Sake of the Poor

One day one of Gandhi's trusted advisers asked me if I had any suggestions to make as to the leader's courses—appealing to me as a "detached mind." I never, by the way, have enjoyed being referred to as a detached mind, for I have too often read the legend: Worthless if detached. I did in this case, however, accept the implied compliment and offered a hint or two. I asked why Gandhi had to waste his time and strength and imperil his life with experiments on his digestion, trying to find out from his own experience what foods can be digested without being cooked. I pointed out that no science of dietetics can be built up on the basis of one organism's reaction—that organism the body of a man over sixty years old. I added that a scientific treatise on dietetics, costing not over five dollars, could tell more in an hour or two than Gandhi could learn in a lifetime of experiment on himself. It will be seen at once how crass my westernism was. The reply was sufficiently overwhelming. It was that Gandhi is thinking of the millions of India too poor to buy fuel to cook food;

that he is unselfishly trying, at inconvenience and hardship to himself, to find foods that can be safely eaten raw. The westerner thinks all this is the repudiation of good sense, but millions in India do not share the thought.

Gandhi is a Hindu. His power seems to lie in part in the completeness of his Hinduism and in part in his ability to rise above Hinduism. I never felt quite sure that the Hindus themselves to whom I talked saw just this double aspect of Gandhi's relation to the religion in which he was born. Gandhi does not care for anything that savors of proselyting. The fact that one is born within a religious system is to Gandhi the best of reasons for staying in it. Yet "staying in it" does not mean accepting it outright. In general, Gandhi accepts the Hindu prohibitions against taking animal life. In his own words, he yields to none in his reverence for the cow. This last is a thoroughly Hindu utterance. Yet some time ago Gandhi ordered that a calf at his retreat near Ahmedabad be killed to get it out of misery. He never did a more daringly radical deed in his life, or one more perilous for his position as a leader. The echoes of that deed were still rolling around in India while I was there.

Instrumental Religion

Moreover, the Hindu values asceticism and renunciation and mysticism for the value of these supposed goods on their own account, or for what they will bring to the worshiper himself. Gandhi makes all these religious processes unselfishly instrumental. He is an ascetic to help others, in the experiments on foods; a mystic, not to find a vision in which he may himself revel as in spiritual luxury, but to help his people to the truth. May I remark, at the risk indeed of widely and wildly missing the mark, that Hinduism seems to me to be a selfish religion, individualistic to an almost inconceivable degree; that its votaries are always looking out for themselves, seeking to be delivered from the deadly round of painful existences. If one thought of the universe as the Hindu does one might well pray to be delivered from it. Probably the selfishness is no worse than that of a naturally human seeking to get rid of pain, but the accent is selfish nevertheless. So far as an outsider can judge, that surrender to the highest conceivable moral ideals which Christianity teaches as the path to salvation is not in Hinduism. The foreigner in the hot seasons in India says that he gets drunk to get out of India for a few hours, and spiritual intoxication seems to be sought by at least some of the Hindu mystics largely for the same purpose. Now Gandhi, with all that seems to the foreigners to be up in the air, keeps close to the earth so far as regards for practical consequences is concerned. To such an extent is this true that the very persons who in one breath are calling Gandhi an impractical dreamer in the next inform us that he is nothing but a Hindu trader; that by caste and by nature he is a bargainer, shrewd and keen with all the inheritance of bargainers for centuries as his hereditary and cultural resource; that he will make compromises for the sake of carrying his point.

Professor C. DeLisle Burns, of Glasgow, at Williamstown last summer remarked that, though Gandhi opposes western civilization, civilization in the form of a pair of spectacles sits astride his nose. The point Professor Burns was making was valid enough, but other minds, not quite of the Burns type, think this a fundamental contradiction in the Gandhi character. Whereas in the use of spectacles Gandhi shows about the same kind of good sense even the humblest intelligence would reveal in coming in out of the rain. Moreover, sound compromises are conceivable.

What of Non-Violence?

Now, it is critics of Gandhi's inconsistency who tell us that the use of non-violence is not to be set down to the leader's moral credit at all, but that it is to be attributed to the shrewdness which accompanies the Gandhi appeals to the ideal—that non-violence, under whatever form it might appear, was the only weapon Gandhi had, that the guns and the bombing planes and the armies were all in the hands of the English, and that Gandhi had only non-violence at hand.

This is all true enough, but how anyone can construe it into a reflection upon Gandhi's moral thoroughness is a bit hard to see. To begin with it must have required an extraordinary degree of moral understanding to perceive that non-violence was a resource. When Gandhi first began to preach the doctrine as a practical means not many believed him. He had to create faith in his own instrument. It is probably true today that pacifism of a rather extreme type is the most effective tool to use against war, and that cooperation is better than competition for the life of trade. But how many believe this? Some fine day both peace and cooperation will be accepted facts in human society. Then it will be possible for the type of mind which now speaks disparagingly of Gandhi as having used the only instrument within reach to say likewise to social leaders that they merely took the weapons obviously at hand. The stupendous nature of Gandhi's victory consists in making the idea of non-violent resistance a working force. There are many patriots in India who today would like nothing better than to give their lives in killing those whom they conceive to be India's foes. The man who one day this last winter cast himself to death in front of a truck carrying foreign goods just to protest against trade in such goods would, if it had not been for Gandhi's opposition to killing, have shot and stabbed foreigners till he had himself been killed.

Lord Irwin's Triumph

By the way, Gandhi's triumph in holding back his own followers from violence does not seem to me in itself greater than Lord Irwin's in restraining those

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of the other side from violence. I suppose that Gandhi is entitled to some measure of Lord Irwin's credit since the non-violent policy was his, and he forced his method upon the English. Still the actual achievement is in great degree to the glory of Irwin. I was in Lahore when an Indian revolutionary started forth to kill an English officer just because the officer was English. This wild radical could not find the officer at home and so killed the wife and child. I wonder if an American regiment, quartered in a foreign land, could have been held back from violence in similar circumstances. There were outrages a-plenty on both sides during those days of strain in India. Gandhi and Irwin held the vengeful passions in check. The achievement, whoever is entitled to the credit, is a moral marvel of the first order.

Thinking in Terms of the Divine

Here again we switch back to the religious power of Gandhi. We no sooner begin to wonder at his practical sense and what it accomplished, at his might in holding violent forces in control, than we see that he could have done none of this on the basis of mere good sense alone. A professor in Calcutta university, an Indian superior to Gandhi in strictly intellectual endowment, expressed to me his utter amazement at Gandhi's power to make the Indians think of the struggle for freedom in terms of divine forces. This professor avowed that if the Indian patriots had been allowed to think of the struggle in predominantly secular terms, and not in terms of the essentionly divine, hell would have been let loose in India. No matter how much the material advantage might have been on the side of Britain there would have been enough instruments of destruction in the possession of a nation of three hundred millions to render possible, not a military efficiency indeed, but innumerable assaults and murders. Gandhi's leadership has prevented murder on a scale appalling to contemplate.

Sacredness of the Human

Once more, Gandhi is getting into the consciousness of the Indians a new respect for the human values, though his teaching here is not as thorough as one could wish. The fundamental larger divisions of caste he seems to accept, but he is against the severity of the caste lines and the minuteness of caste regulations. On the problem of the untouchables he is far enough along to protest against injustice to these unfortunates, but if he really, in his own thinking, rates the untouchables with the higher castes he has not made himself clear to the Hindus. Certain widely working forces are helping the untouchables, but I feel confident that Hindu India has not yet reckoned Gandhi among these forces.

The one undoubted fact is that it is regard for the sacredness of the human that has prompted Gandhi to lay stress on breaking away from modern economic bondage. The emphasis on home spinning may not be industrially sound but it does show that Gandhi has hold of a root of India's troubles. The professional economists dismiss all this with the wise saw that Gandhi cannot set the hands of the clock back—a wise saw whose total value is just about nothing, for the hands of clocks often have to be set back. The modern industrial system is speeded too fast for India. To be sure, Gandhi's establishment at Ahmedabad, with its small scale experiments in agriculture and its instruction classes in spinning, seems woefully inadequate. Gandhi admits that he knows little about agriculture, but he does know that an Indian family is lucky if it has a farm of five acres even though fifteen would be hardly enough. He knows that for four months of the year the farmer can spin cloth, deadly dull though the spinning process appeared to me. He knows that to introduce western industrialism on a large scale into India, at any rate before that industrialism has conquered unemployment, would lead to calamity.

Gandhi the Hindu

Gandhi is a Hindu and will always be a Hindu. Still he belongs in that small group of Hindus who, whether consciously or not, are making Hinduism Christian—in spots. He sincerely believes in Hinduism, and so long as he does he ought to remain within Hinduism. Personally, I think the outright Christianization of Hinduism an impossible task. The Indians repeatedly asked me to attempt an estimate of Gandhi as compared with Christ. The question had to me little meaning, for I think the chief significance of Christ to be that of his teaching about and revelation of God. Saint though he is, Gandhi's effort is in a somewhat different direction. He is busy with the problem of freedom for a nation of over three hundred millions. He is a man of superlative moral quality, of profound understanding of the needs of his people, of titanic spiritual force, of a shrewdness of practical discernment almost unique.

In the good old orthodox New England days when the pious used to put in their time speculating as to whether Ralph Waldo Emerson would go to heaven when he died, a heckler at the old Bethel chapel asked Father Taylor to say whether Emerson would or would not finally go to hell. Taylor replied: "I don't know. All that I do know is that if Ralph Waldo Emerson goes to hell he will vastly improve the atmosphere there." I suppose that very few Christians today would deny to Gandhi a place in any heaven worth going to. I may add that in any community of saints, here or hereafter, Gandhi would probably perform for such a heavenly community the same type of service that Father Taylor thought Emerson could render in an entirely different quarter.

This is the first in a series of four articles on the present situation in India. In the next article Bishop McConnell will discuss the nationalist movement as a whole.

Alcohol from the Standpoint of Narcosis

By Samuel Arthur Mahood

IN the popular mind a stimulant is something to be taken for the purpose of producing a desired beneficial effect; a soporific or hypnotic is a medicine which induces sleep; an anesthetic is the substance which is given to relieve pain during an operation; while a narcotic is a drug deleterious to health, although it may produce temporary gratifying effects.

Now each of these terms has the particular significance given and they are therefore useful to the laity and also in medicine, law, and pharmacy. Yet from the viewpoint of pure science the differences are more apparent than real, for no sharp line can be drawn separating the different groups, and in law especially the divisions are quite arbitrary. So science is coming to regard them all as narcotics, that is, as substances which stupefy, for they all have, in sufficient concentrations, this effect physiologically; and to refer to the general effect produced by them as narcosis. The physiological action in narcosis is a disturbance of the normal function of the living cell. The effect, however, varies with the different cells, for narcotics display a sort of selective action for different types of cells, which may be illustrated by the selective attitude of folks for cars; some prefer fours, others sixes, and some eights, but in common they are all drawn to the automobile. More often than not the selective action of a narcotic is not exclusive, but one of degree.

How Narcotics Work

The general effect of a narcotic has, as a rule, three rather distinct phases. The initial one, often quite transitory unless the concentration is very low, is one of excitation of the cell; this is followed by one of stupefaction or paralysis varying in degree with the concentration of the drug. If the increase of dosage or concentration is continued the third phase is death to the organism, but if imbibition of the narcotic is discontinued the third phase either is absent or becomes one of depression. The skill of the anesthetist consists in maintaining the second phase and avoiding the third, while the ability of the physician in prescribing a narcotic involves securing a desired physiological action and at the same time minimizing so far as possible the undesirable effects.

Alcohol has long been regarded by some as a stimulant; it has been employed as an anesthetic; it can be made to induce sleep and therefore function as a soporific; and it can cause general paralysis and death, and so has all the properties of a narcotic in the broadest sense of the term. In none of these ways, however, does it function more satisfactorily or even as well as other well-known chemicals, consequently the tendency has been to justify the use of alcohol by minimizing its narcotic properties and stressing its supposed virtues in other respects. It seems opportune, therefore, to combine a consideration of all its properties in the hope of properly evaluating its merits and demerits.

Stimulant or Irritant?

Drugs which increase the activity of any organ or function are said in medical parlance to stimulate it while those which lessen such activity are said to depress it. Another type of action now commonly recognized is irritation. While the term is sometimes used as synonymous with stimulation it is more frequently employed to designate a change in the nutrition and growth of the cell than to indicate the increased activity of the specialized function of the cell. The distinction is not a sharp one but seems justified, for irritation may be induced in all kinds of tissues while stimulation is met with in the more highly specialized cells, such as those of the heart, nervous system, and secretory glands.

Very interesting experiments have been conducted showing the effects upon the development and growth of plants and animals resulting from treatment with various narcotics. Ethylene, for example, which is now used to some extent as an anesthetic, has been shown to decrease the time required for ripening tomatoes, celery, bananas, and citrus fruits and in this respect is a stimulant, but the food value and the vitamin content of tomatoes so treated have been shown to be lower than in those allowed to mature normally. The effect appears to be an ageing so far as color is concerned but unaccompanied by stimulation of other vital cell processes.

Narcotizing parental guinea-pigs by subjecting them to alcohol vapor resulted in a pre-natal mortality of 250 per cent and a post-natal mortality of 25 per cent greater than among the non-alcoholized control animals. Obviously the effect of alcohol in these experiments can hardly be regarded as stimulating. The most characteristic findings in autopsies following death from alcoholism are the inflamed conditions of the tissues, especially of the stomach. Inflammation is characteristic of an irritant.

When "Stimulation" Is a Delusion

The so-called "stimulant" stage of alcoholic intoxication is really a subjective delusion: the individual feels warmer while his body temperature is lower than normal; he thinks he is brighter while his mentality is actually dulled; he feels stronger while he has less strength; he regards himself as

more efficient while his actual performance at tasks of skill are below his normal ability. The apparently stimulating effects on the heart and respiration and the rise in blood pressure are now ascribed to the paralysis of the functions controlling these, so the prevailing opinion at the present time is that alcohol is not only an irritant but also a distinct depressant.

Food or Poison?

This is a day when we are counting our calories so that fats, carbohydrates, and proteins, as the three main classes of foodstuffs, have become familiar. We are also aware that the over-refining of food may make it deficient as a body builder and as a result of this experience we have become familiar with two other kinds of substances which give food value to the purchases we make at the grocery, namely, mineral salts and vitamins. Now strangely enough, alcohol from a chemical point of view does not fall into any of these groups, so that if we are going to call it a food we must put it in a class by itself. It is also peculiar in that the body cannot store it as a reserve material as it can other foodstuffs. On the other hand the human organism has the power to oxidize limited amounts of alcohol and thus convert them into energy while the excess is eliminated through the lungs and kidneys. To the extent to which this can be done alcohol can be regarded as a food. The energy so produced amounts to 112 to 175 calories or about five per cent of the total requirement of the body. But the evidence clearly shows that its function as a food is entirely overshadowed by its poisonous action. Its use even in small quantities is counterbalanced by the danger of introducing a poison into the body which on long continuation tends to set up various degenerative changes in the tissues.

Toxicology is the study and detection of poisons and the literature in this field invariably includes alcohol along with other well-known poisons. Newspapers giving wide publicity to deaths from so-called poisoned liquor seem to overlook this fact, for reliable scientific data show that generally the only important poison involved is alcohol itself.

Medicine or Nostrum?

What constitutes a medicine is often a very difficult question to decide, so complicated and sensitive a mechanism is the living organism and so diverse is the reaction toward a given substance when administered even to individuals of the same species. The science of internal medicine is still in its infancy and progress is made in it only by painstaking and time-consuming experimentation. Six hundred and six different preparations involving extended chemical research and supplemented by thousands of biological tests were necessary before a specific remedy for a single disease—syphilis—was prepared. Yet there are those who, on the basis of superficial observation or for pure financial gain, will supply a gullible public with cures for every known ill. It is surprising to the uninitiated to find how many of these nostrums depend for their alleged potency upon alcohol, the percentage of which ranges in one set of analyses from 5 to 46. Accordingly the government has found it necessary both before and since prohibition to suppress many of these as representing simply an illicit or illegal sale of alcohol.

In 1917 the American Medical association went on record unequivocally against alcohol so far as its therapeutic value is concerned. Since then unsuccessful attempts have been made to reverse the association on the subject and as one reads the record of them he is struck with the strange admixture of clinical data and professional resentment at the alleged curtailment of the rights of a supposedly privileged calling. Any closely organized professional group tends to develop a feeling of self-sufficiency and to resent social or legal infringement of its supposed prerogatives, but by doing so, in a democracy at least, it only lowers its own standing. Fortunately most of the thoroughgoing scientific men in the profession are not allowing this attitude to becloud the results of reliable clinical experience or discount available scientific data. The weight of evidence justifies an eminent British scientist in his summary of this phase of the subject to the effect "that if alcohol had been introduced as a modern synthetic remedy, it would probably not have survived more than six months, owing to the fact that any of the desirable effects produced by alcohol can be produced by other drugs with greater certainty."

Alcohol or Caffeine?

The scientific proponents of alcohol not only advocate it as a food, even though it has to be given a special classification as such, but also place alcoholic liquors on a par with coffee as a beverage. Such a view was recently read into the Congressional Record by Senator Bingham. But here are some of the distinctions between caffeine, the narcotic in coffee, and alcohol, the narcotic in liquor, which scientific evidence on the subject warrants making:

ALCOHOL	CAFFEINE
Depresses the central nervous system	Stimulates the central nervous system
Decreases mental and muscular efficiency	Increases mental and muscular efficiency
Weakens will power and self restraint	No effect on will power and self restraint
As imbibed, motor control and individual responsibility often lost	As imbibed, motor control and individual responsibility never lost
Listed as a poison in Toxicology	Not listed as a poison in Toxicology
Bootlegged for gain in wet and dry times and areas	Never bootlegged for gain
Generally proscribed or heavily taxed by law	Generally not proscribed or heavily taxed by law
Deaths due to alcoholism in 1928 in forty-four states, 4,627	Caffeinism unknown as mortality cause and no deaths on record for any year

These differences suggest a very significant fact, which is that alcohol and caffeine, though both narcotics, fall readily into two different groups of which

opium and strychnine are two other well known members, respectively. The two groups in pharmacological terminology are "antagonistic" so that strong coffee, caffeine, or strychnine is administered in cases of opium or alcoholic intoxication or poisoning.

Another significant difference between the two groups is in the matter of habit formation. While we have much to learn about this phase of the problem, yet from the present point of view it seems to involve three factors, namely, the will, the development of tolerance for the narcotic, and the depression produced by it. The alcoholic group weaken the will; develop an unusual tolerance in the imbiber which calls for increasing amounts to give a desired effect; and produce a mental and physical depression which causes a desire for more of the narcotic to offset it. The caffeine group, in contrast, affect the will very little if at all; develop a very limited tolerance if any; and produce as a rule no mental or physical depression. So the oft-repeated statement that alcoholic beverages are as harmless as coffee is quite contrary to fact. The coffee drinker can look forward to no ill-foreboding future while the alcoholic drinker has always in prospect the development of a degrading and perhaps fatal habit.

Intoxicated or Opinionated?

Much debate is being indulged in as to what constitutes intoxication and the wide meaning given to the term is well illustrated, on the one extreme, by the recent statement of Senator Bingham in debate when he said "some people are intoxicated by the sound of their own voice" and on the other by the old rhyme:

> Not drunk is he, who from the floor
> Can rise again, and still drink more;
> But drunk is he who prostrate lies,
> Without the power to drink or rise.

Some will insist that this does not represent intoxication and that a man is not drunk if he can lie on the floor without holding on. Science, however, does not use either such elastic terminology or such crude methods of measurement but, recognizing that intoxication involves impairment of motor control, proceeds to develop a method for measuring the degree of such impairment. It devises what is known as the "station test" which consists in delicately measuring how still a person can stand before and after alcohol has been ingested, that is, by measuring the sway of the body. By applying this test to a representative group of individuals the definite conclusion is reached that 2.75 per cent alcohol taken in an amount corresponding to a couple of steins of beer is intoxicating. The maximum degree of impairment with liquor of this strength was 23 per cent while the whole group on the average was shown to be 11 per cent drunk.

Since a cubic centimeter of water weighs 1 gram and the same volume of ethyl alcohol only .8 of a gram it is seen that the amount of alcohol in a mixture of the two, taking the same volume of each, will be 50 per cent by volume but only 44.4 per cent by weight. There is not only a difference in the relative weights of equal volumes of the two liquids but when they are mixed a slight contraction in volume takes place so that the above 2.75 per cent by weight corresponds to 3.42 per cent of alcohol by volume, which is practically the strength of pre-prohibition beer. Before prohibition became effective it was customary to rate alcoholic beverages by volume percentage. Now, however, the proponents of alcohol talk in terms of percentage by weight since for any given percentage that means relatively more alcohol and therefore more "kick" to the beverage.

Relaxed or Narcotized?

Psychologists tell us that relaxation involves shift of attention and our own experience teaches us that to relieve that tense feeling which comes as a result of concentrated effort or continued routine we need to rest or do something different. There is no question but that we need this sort of relaxation and that we are living in a strenuous age when we need some means to offset the drive of things. The vital question is, however, what means of relief we are going to seek for ourselves and provide for our fellow citizens. The alcoholic proponents maintain that the solution of our problem is alcohol "in moderation" for the masses while the abstentionists regard sports, the movies, the automobile and the radio as affording ample means of meeting the situation.

From the physiologist's point of view the problem of relaxation is a neuromuscular one, that is, it involves both the muscles and the central nervous system. In elaborating on the subject from this angle, Dr. Edmund Jacobson has shown rather conclusively in his recent book on "Progressive Relaxation" that true relaxation does not consist in either dulled mentality or uncontrolled muscles, singly or in combination, but rather in a controlled and balanced poise of both.

The Scientific Indictment

Lest we become lost in the minutiæ of detail, the present controversy regarding alcohol necessitates the restating of a major objective. As a Christian nation the ideal which is our goal is an abundant life for all our people, and while we may disagree as to what this abundant life is we will hardly include in it stupefaction by narcotics and the consequent dulling of our sensibilities to an appreciation of the finer things in life. Economists tell us that on an income basis "the masses" make up ninety millions of our population. To contend that this vast majority of our people need to be drugged to relax is a reflection upon their intelligence. If their lot is too harsh, routine, or sordid, the solution of the problem lies in a closer scrutiny of our social and economic order and not in resort to a habit-forming narcotic under the guise of personal liberty.

This, then, is the sum of the matter: alcohol appears to the imbiber to be a stimulant but is in fact an irritant and a depressant; it may, in a very restricted sense, be regarded as a food but is a definite and much better poison; it masquerades as a medicine but is in reality the chief constituent of many nostrums; its advocates would give alcoholic beverages the same status as coffee but they belong in a different and degrading category; like its oriental twin, opium, it weakens the will and undermines the judgment of its host; it produces not true relaxation but narcosis, the return from which makes life more drab and the desire for a return of its subtle and delusive effects ever more pressing.

The man who noted long ago that

> Wine is a mocker, strong drink is raging;
> And whosoever is deceived thereby is not wise

deserves recognition as a real scientist, for his observations are amply verified in the indictment which modern science brings against alcoholic beverages.

A Minister in a Strike

By Charles C. Webber

ONE of the longest, most bitter, and unusual strikes that has ever occurred in the United States has been taking place in Nazareth, a Pennsylvania town of about five thousand people, during the past year and a half. The strike had its inception in the month of April, 1929, when the superintendent of the Kraemer hosiery mill arbitrarily introduced a new set of working rules and thereby brought about a state of unrest and discontent among the knitters, the majority of whom were old stock Americans of Pennsylvania Dutch descent. Open hostilities began in November, 1929, when the mill owners discharged several of their employes for publicly stating that they needed a union to help them secure better working conditions.

A strike for the recognition of a union and for the establishment of a collective agreement has not been uncommon in American labor history. The unusual feature about the Nazareth strike has been the rather peculiar combination of methods used by the mill owners to break it. As soon as they became aware of the discontent on the part of their workers they engaged an industrial spy organization to place representatives in their mill. On the recommendation of this organization they introduced a system of "yellow dog" contracts prohibiting the workers from joining the American Federation of Full Fashioned Hosiery Workers' union.

Fighting an Injunction

When the union organizers began soliciting memberships from the mill employes, the mill owners went into court and secured an injunction restraining the organizers from any further solicitation. Finding that the union was distributing literature they succeeded in getting the town council, the president of which was an official of the mill, to pass an ordinance preventing such action without a permit from the chief of police. Then the chief, a friend of the mill owners, made certain that no permits for the distribution of literature or for public meetings were issued.

After the workers went out on strike the mill owners brought in strike breakers, some of whom had criminal records, and resumed operations. The moment the strikers, walking up and down in front of the mill, tried to persuade the strike breakers not to take away their jobs, the police arrested them and preferred charges of "riot, rout, and unlawful assemblage." Tried in courts, they were found "not guilty" but were compelled to pay half the costs.

Enter the Bomb!

The explosion of a bomb shortly after midnight on June 3, 1930, which broke a number of the mill windows, was utilized by the mill owners to whip up public opinion against the strikers whom they charged with being responsible. The strikers asserted, however, that the bomb was thrown by a representative of an industrial spy organization in order to stir up antagonism against them and to break their strike.

In consequence of this series of episodes an intense spirit of bitterness developed in Nazareth. The strikers were bitter because they had to contend not only with the mill owners and their hired agents but also with the police and the courts. Equally bitter were the mill owners who accused the strikers of ingratitude, selfishness and violence. The town was divided into two warring groups, one composed of the mill owners, their dependents and friends and the other of the strikers plus a few sympathizers mainly from the working class. Members of the same churches and fraternal orders aligned themselves in opposing groups. Even families split over the issue.

On June 6, 1930, the story of the strike was told to the council of the Fellowship of Reconciliation, an organization devoted to the application of the principles of Jesus to international, racial, and industrial problems. Such a need for conciliation was evident that I was authorized to go at once to Nazareth and to offer my services to both groups as a conciliator. Immediately, on my arrival, I conferred with the clergymen in an endeavor to persuade them to form a conciliation committee. Much to my dismay I found

only one minister who was willing to take the initiative. The others began to make excuses.

Unable to get very far with a committee of one, I determined to appeal directly to the president of the hosiery company. When I met him his first query was, "Where did you spend yesterday?"

"I attended a meeting of the strikers and heard their story."

"I knew as much! Are you an anarchist, a communist, a socialist?"

"I am not an anarchist—"

"All right then. Who are you?"

"I am the industrial secretary of the Fellowship of Reconciliation and I would like to help you settle this strike."

"What plan have you?"

"Suppose business picks up in the fall. Will you be willing to open negotiations with the workers who are now on strike?"

"Do you mean that I should be willing to deal with the union? I take it that you are in sympathy with trade unionism. If you are, there is no use in our talking any further. We might as well stop right now."

"I would like to tell you how Hart, Schaffner and Marx and 'Golden Rule' Nash worked out satisfactory relationships with the union in the clothing industry."

"I don't want to hear about them. I have a constitutional right to operate my mill non-union and I intend to do it."

"You have a right to operate non-union but I would like to point out that the churches stand for the right of workers to organize and to bargain collectively."

"Let's keep the churches out of this!"

An Appeal to the Public

After an hour's discussion on the issues of the strike it became very evident that the president was unwilling to arbitrate and that he was determined to fight the union. Nothing I could say seemed to make any impression, except that when I told him that I was going to remain in Nazareth and study the situation he immediately threatened to have me enjoined by an injunction.

Blocked by both mill owners and ministers in the endeavor to secure industrial peace, I turned to the general public. A mass meeting of the citizens of Nazareth was called for the night of July 2 to discuss "The Social Creed of the Churches" and in particular the statement that "the churches stand for adequate means of conciliation and arbitration in industrial disputes." The use of the Nazareth Hall field was obtained. I then applied to the chief burgess of Nazareth for a permit to hold the meeting and to distribute envelopes each containing a copy of the "Social Creed" and a leaflet advertising the meeting. He not only refused to grant the request but informed me that fines could be imposed if the ordinances giving him power to control meetings and the distribution of literature were violated.

Feeling that his refusals were unwarranted in as much as neither the meeting nor the leaflets were calculated to disturb the public peace, I decided to test the constitutionality of the ordinances. After notifying a police officer that I was going to distribute the envelopes I placed several of them on the porches of the Main street homes. The officer arrested me and drove me in his police car to the Nazareth municipal building where, after a short detention, I was taken before a justice of the peace. My request for a postponement of the hearing until I could obtain an attorney was denied, as was my offer to give bail. An immediate hearing was held at which the justice pronounced me guilty and fined me $28.50.

Proclaiming Church Standards

When the meeting was held on the following evening the police, much to our surprise, did not interfere. The chief burgess had found out that he did not have the right to require a permit for a meeting on private property. Approximately three hundred citizens of Nazareth were present. Rev. James Mullan, the social service secretary of the Reformed Church in the United States, and I addressed them, and we urged the formation of a committee to work for a settlement of the strike by conciliation and arbitration. Only three men responded to this appeal and as they were all known to be in sympathy with the strikers we felt that the formation of a citizens' committee would have to be held in abeyance until more impartial persons could be interested.

In order to emphasize publicly the stand taken by the church in general in regard to industrial issues plans were made for a series of lectures on "The Gospel for a Working World." Permission was asked of the officials of the Nazareth athletic league for the use of the Nazareth Hall field. They replied, "It was decided not to give permits for the use of the field for other than baseball purposes. Your request for the use of the field for a meeting is therefore automatically prohibited."

A Lone Picket

On receipt of this letter permission was asked of the chief burgess of Nazareth to hold a religious meeting at Washington park, a park owned by the town and at which the American Legion had been allowed to hold a carnival two weeks previously. The chief burgess answered: "In reply to your letter of recent date asking for a permit to hold a public meeting in Washington park I am obliged to inform you that a permit will not be issued and it is the writer's opinion that if you were to absent yourself permanently from Nazareth the community would suffer no loss."

Every attempt to secure arbitration having failed, I finally decided to walk up and down in front of the mill carrying a placard bearing the words: "The

United States government and the churches stand for arbitration in industrial disputes. Why don't you?"

On the first day of my picketing I was subjected to ridicule by the strike breakers. The next day, when I appeared before the mill alone at noon, I was immediately arrested by the county detective. He grabbed hold of me, tore the sign out of my hand and hurried me into his automobile, snapping out, "Don't you know any better than this? Every time you come down in front of this mill I am going to arrest you." As we started in the direction of Bethlehem he continued his verbal abuse so angrily that I thought he would end by trying to "beat me up."

Locked Up

Half-way to Bethlehem I was ordered out of the automobile and told to get into the car of a constable, who took me to the Easton jail ten miles away. There I was informed that they were going to finger-print and photograph me. When I questioned the legality of such a procedure they said that the law gave them the right to finger-print and photograph suspicious characters. They attached a large number to my coat, photographed me twice and finger-printed me four times.

Following this ordeal I was taken out into the country to a little place called Hellertown where I was locked up in the American Legion hall. The cell, which was equipped with nothing except an iron bench covered with a board, was so constructed that the men of the town playing pool in the adjoining room could look through the bars at the prisoner, a privilege of which they availed themselves through the long afternoon and evening.

I asked repeatedly to be allowed to communicate with my friends and family but received no satisfaction. None of the various Hellertown police who gazed in upon me could tell what I was charged with or why I was being detained. Food was not brought to me until I offered to pay for it. Although the cell was cold, requests for a blanket and even for a roll of old newspapers to serve as a pillow were denied. Sleep, under the circumstances, was impossible.

Jail Experiences

At one a.m. the constable who had locked me up returned and said that they were going to take me to another place. Once more I got into his automobile. He drove out into the country. The road was dark, rough, and lonely and I was unable to observe any signs as to where it was leading. I wondered if they were going to hide me away in some out of the way, isolated spot. Eventually we came to the Northampton county prison in Easton. The warden was routed out of bed, and after entering me on the books as a prisoner from Nazareth, he ordered a guard to place me in the detention cell for the rest of the night. In this cell there was a bed with a mattress, blanket and pillow. The latter looked as though it had been dragged through a coal bin.

At six a.m. a gong rang and an electric light flashed in my cell. Half a loaf of bread was thrust through an opening in the door and a gruff voice said, "Come and get it." The bread was followed by a pan containing about three spoonfuls of puffed rice and by a cup of abominable coffee.

Shortly after breakfast my cell door was opened by a prison attendant. He said, "Follow me." I did, and he led me to a tier of cells on the second floor where I was assigned to cell number 16. The prisoners were allowed to walk up and down in the passageway in front of the cells and when I joined them they crowded around, each one eager to find out why I was in and to tell his story.

In the middle of the morning I obtained permission from the warden to send a special delivery letter to a friend in Easton, the first word I had been allowed to get out since I was arrested the day before. Hours went by and just as I was about to ask permission to send another message, although it was against the prison rules to send more than one letter per month, my friend appeared with a lawyer. I asked the lawyer to secure a writ of habeas corpus but he was unable to find a judge in the city. They were all away on vacations or business trips.

While these events were taking place the Nazareth strikers were hunting all over the county for me. Neither the county detective nor the constable would tell them where I was incarcerated. Not until the second day did they locate me. They then secured my release on bail.

Trial

The trial took place the following day before a justice of the peace in Nazareth. The county detective swore that I had violated a Nazareth ordinance passed in 1883 prohibiting "congregating on the sidewalk and obstructing traffic." My attorney asked the justice to look up the definition of "congregating." He pointed out that it was manifestly impossible for me to congregate with myself and he therefore moved that the charge be dismissed. The justice denied his motion and ordered the hearing to proceed but after testimony was introduced indicating that I had not blocked any one from passing me on the sidewalk he was compelled to acquit me of the charge.

This arrest and imprisonment indicated clearly to the public the extent to which the mill owners and the authorities would go in order to break up attempts to secure arbitration. Strong in their position of economic security, they were able to ignore the few expressions of indignation which arose throughout the county.

The workers, dismayed at the treatment I had received, practically lost hope of securing a negotiated settlement of the dispute. Unwilling, however, to sign the "yellow dog contract" and to give up their struggle for a union, they have continued to strike and are still holding out for the right to belong to a labor organization, even in the face of dire need.

Your Flag and My Flag

A Responsive Reading for National Holidays

By Fred Eastman

The entire church school has assembled. A hymn, "God of Our Fathers, Whose Almighty Hand," or "America," is sung. During the singing two flag-bearers, one carrying the American flag, the other the Christian flag, march down the center aisle and take their places on the platform, one on either side of the leader.

LEADER: Today we honor the memory of our American forefathers.

THE ASSEMBLY: We give thanks for their part in humanity's struggle for freedom and peace.

LEADER: They labored and endured not for themselves alone but for us.

THE ASSEMBLY: And they have left to us a heritage of courage.

LEADER: We recall the Pilgrims on the Mayflower and the compact they made, while still on shipboard, by which they bound themselves together in a common purpose "for the glory of God and the advancement of the Christian faith."

THE ASSEMBLY: "In the name of God, Amen. We whose names are underwritten, the loyall subjects of our dread soveraigne Lord, King James, . . . haveing undertaken, for the glorie of God, and advancemente of the Christian faith, and honor of our king & countrie, a voyage to plant the first colonie in the Northerne parts of Virginia, doe by these presents solemnly & mutually in the presence of God, and one of another, covenant & combine our selves togeather into a civill body politick, for our better ordering & preservation & furtherance of the ends aforesaid; and by vertue hearof do enacte, constitute, and frame such just & equall lawes, ordinances, acts, constitutions, & offices, from time to time, as shall be thought most meete & convenient for the generall good of the Colonie, unto which we promise all due submission and obedience. . . ."

LEADER: We recall the Declaration of Independence which our forefathers made when they could no longer endure the oppressions of a tyrannous monarch.

THE ASSEMBLY: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable Rights, that among these are Life, Liberty and the pursuit of Happiness. That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed."

LEADER: We recall the final words of the great Declaration.

THE ASSEMBLY: "We, therefore, the Representatives of the United States of America, in General Congress, Assembled, appealing to the Supreme Judge of the world for the rectitude of our intentions, do, in the Name, and by Authority of the good People of these Colonies, solemnly publish and declare, That these United Colonies are, and of Right ought to be Free and Independent States; . . . And for the support of this Declaration, with a firm reliance on the Protection of Divine Providence, we mutually pledge to each other our Lives, our Fortunes and our sacred Honor."

LEADER: We recall the Constitution by which our forefathers bound together in one nation the original colonies.

THE ASSEMBLY: "We the People of the United States, in order to form a more perfect Union, establish Justice, insure domestic Tranquility, provide for the common defence, promote the general Welfare, and secure the Blessings of Liberty to ourselves and our Posterity, do ordain and establish this Constitution for the United States of America."

HYMN: "O God, Beneath Whose Guiding Hand."

LEADER: We recall the struggle through which slavery was abolished in our country, and we recall Lincoln's inspired words at Gettysburg.

THE ASSEMBLY: "Fourscore and seven years ago our fathers brought forth upon this continent a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal. . . . We here highly resolve . . . that this nation, under God, shall have a new birth of freedom; and that government of the people, by the people, and for the people, shall not perish from the earth."

LEADER: We recall further Lincoln's words uttered in his second inaugural address.

THE ASSEMBLY: "With malice toward none; with charity for all; with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in; to bind up the nation's wounds, to care for him who shall have borne the battle, and for his widow, and his orphan—to do all which may achieve and cherish a just and lasting peace among ourselves, and with all nations."

LEADER: We rejoice that the curse of slavery has been banished from our nation.

THE ASSEMBLY: We pledge our loyalty to the ideal of social justice for all men and women and children, that all present wrongs may be righted and true brotherhood established in our land and throughout the world.

HYMN: "The Battle Hymn of the Republic."

LEADER: We recall the efforts of our country to outlaw war and the solemn promise which our government has given to the other nations of the world in the Pact of Paris.

THE ASSEMBLY: "The high contracting parties solemnly declare in the names of their respective peoples that they condemn recourse to war for the solution of international controversies, and renounce it as an instrument of national policy in their relations with one another.

"The high contracting parties agree that the settlement or solution of all disputes or conflicts of whatever nature or of whatever origin they may be, which may arise among them, shall never be sought except by pacific means."

LEADER: Remembering the struggles of our fathers, the victories they won, and the heritage of courage and of ideals which they have bequeathed to us, let us resolve earnestly that we shall be as courageous in our day as they were in theirs; that we shall hand on this heritage unspoiled and untarnished to those who come after us. In this spirit let us rise and give the salute to the flag of our country.

THE ASSEMBLY (Saluting): "I pledge allegiance to the flag
of the United States
And to the republic for which it
stands—
One nation indivisible,
With liberty and justice for
all."

THE ASSEMBLY: "O God, we pray thee to increase in us the hardy spirit of our forefathers that we may establish and complete their work, building on the basis of their democ-

racy the firm edifice of a cooperative commonwealth, in which both government and industry shall be of the people, by the people, and for the people. May we, who now live, see the oncoming of the great day of God, when all men of all nations shall stand side by side in equal worth and real freedom, all toiling and all reaping, masters of nature but brothers of men, exultant in the tide of the common life, and jubilant in the adoration of Thee, the source of their blessings and the Father of all. Amen." (Rauschenbusch.)

CLOSING HYMN: "America the Beautiful."

(The flag-bearers march out during the singing of the last verse.)

BOOKS

Five Books on Russia

THE RUSSIAN EXPERIMENT. *By Arthur Feiler. Translated by H. J. Stenning. Harcourt, Brace & Company,* $2.00.

RED BREAD. *By Maurice Hindus. Jonathan Cape & Harrison Smith,* $3.50.

MAKING BOLSHEVIKS. *By Samuel N. Harper. University of Chicago Press,* $2.00.

THE CHALLENGE OF RUSSIA. *By Sherwood Eddy. Farrar & Rinehart,* $2.50.

THE XYZ OF COMMUNISM. *By Ethan T. Colton. The Macmillan Company,* 3.00.

THE READER who really wants to know what is happening in Russia and to be in a position to form his own judgment as to what is likely to happen next, might just as well buy and read all five of these books. He will find some duplication of materials, but enough difference in the sections that are stressed and in the evaluations suggested by the authors to justify it. And besides, in studying any subject so intricate and controversial as soviet Russia, it is well to check one authority by another.

Feiler, former editor of the Frankfurter Zeitung, surveys the whole Russian scene with a minimum of prejudice. Every revolution contains both good and evil. One conspicuous result of the Russian revolution has been a cultural isolation from the rest of the world. The only remaining points of contact are economic interchanges and industrial techniques. Apparently insuperable barriers preclude the interchange of ideas. And the economic point of contact is also a point of conflict. How are the Russians making it under the communistic regime? Are they suffering hardships? Yes, of course. But their condition must be compared with that of the Russian proletariat before the revolution, and, for that matter, with the proletariat and the unemployed elsewhere, and not with that of the comfortable middle class in capitalistic countries. One fact not usually given prominence is the rapid increase in population. The excess of birth-rate over death-rate, per thousand of population, is twenty times that of France, three times that of fruitful Germany, twice that of teeming Italy. The revolution is being pushed forward by an idealistic as well as an economic urge. A new human nature is forming—an inner revolution comparable in its uniqueness to the new social and economic order. Yet there is internal resistance. Espionage breeds suspicion and propaganda breeds distrust. The Russian masses are not altogether willing to have their mentality reconstructed, any more than the kulaks are to give up their individualistic system of agriculture. The immediate objective toward which the dictatorship of the proletariat is driving is the complete collectivization of the nation. But collectivization, as the author sees it, is not the effect of bolshevism as such but of machinery. It is the machine which amalgamates and conglomerates men into masses. It is happening also in capitalistic countries. There may yet be a new revolution on different lines and over a wider area, a human revolt in the name of social justice to free humanity from both communistic and capitalistic collectivization.

Maurice Hindus leaped into deserved fame with his "Humanity Uprooted," a vivid picture of the effect of the new order upon the toiling masses. He is a Russian who, after some years of absence, returns to inquire what is happening in the peasant's mind in the process of collectivization. The papers tell of the "liquidation of the kulaks," but how are the kulaks taking it and how do the other classes of peasants feel about it? The building of a new economic order is in progress, a new type of social structure and a mechanized system of production under unified control. But how does the mind of the peasant react to it all? The answers to such questions as these he discovers by visits to his old home village and many other villages and by countless conversations with the common people. One thing is sure: there is no popular stampede toward collectivization in Russia. Here is a vast amount of warm human material of the most authentic and interesting sort.

Dr. Samuel Harper is professor of Russian language, literature and history in the University of Chicago. For twenty-five years he has devoted his work exclusively to this field, with many visits to Russia both before and since the revolution. In this volume, the result of investigations conducted in Russia in the summer of 1930, he presents a study of the six groups, or "cadres," which form the vital and dynamic nuclei for the building of the new communistic mind and body of the soviet republics: the communist party workers, the communist union of youth (komsomol), the shock-brigade workmen, the collectivist peasants, the cultural workers, and the red armyists. More attention is given to the psychological factors than to the economic and material features in carrying out the five-year plan upon which these are all working. But if the idea of "world-revolution" is at present sidetracked for the concentration of all effort upon this gigantic project, it is still alive, says Dr. Harper, and ready to be brought forward whenever the time is ripe.

Mr. Eddy's book gives perhaps a more complete survey of the whole situation up to date than any of the others. He covers agriculture, industry, education, morals and marriage, law and justice, and religion, apportioning praise and blame with even hand, and displaying a temper at once sympathetic and critical. The author has visited Russia repeatedly. Himself a social and economic radical, though not a communist, he finds nothing utterly shocking in the mere fact of economic revolution. As a humanitarian, he approves many of the purposes and some of the results so far attained by the revolution, but is a keen critic of the ruthlessness which has marked its course. He dispels many old libels, especially about marriage and sex conditions, but, like the strong Christian believer that he is, finds no justification for the rabidly anti-religious campaign which is still part of the government's

program. This is not only a treasury of accurate information, but one of the fairest and best balanced of all the recent books about Russia.

Taking the title of his book from Bukharin's "ABC of Communism," a treatise in defense of that system, Mr. Colton aims to show in his "XYZ" to what disastrous ends communism necessarily leads and actually has already led in Russia. He presents a much blacker—or should one say a much redder?—picture both of present conditions and of the probable outcome, with stress upon the passion for the promotion of world revolution. As he sees it, Russia is not only in a hopeless welter of materialism and economic failure but is determined to drag the rest of the world into it too with the least possible delay. While avowedly hostile to the whole Russian program, he writes with calmness and with every effort at fairness. If he has selected for emphasis the most unfavorable features of the picture, it is not because he wishes to misrepresent the conditions, but because he thinks these are the things which the western world most needs to know.

WINFRED ERNEST GARRISON.

American Religion in the Making

RELIGION ON THE AMERICAN FRONTIER: THE BAPTISTS, 1783-1830. *Edited by William Warren Sweet. Henry Holt & Company,* $5.00.

THE NEARER one can come to the source materials of history, the more interesting as well as the more authentic the documents become. Yet one needs to approach the raw materials of history with patience and to peruse them with persistence, for the volume of such material is tremendous. The purpose of the editor of the series of which this is the first volume is to rescue from oblivion as much as possible of the original data with reference to the religious life on the middle west in the early part of the nineteenth century. The present volume consists largely of reprints of the minutes of the meetings of early Baptist churches and associations and similar material either preserved in manuscript or in books and pamphlets long since out of print. Subsequent volumes will collect in the same way data in regard to other denominations.

It need scarcely be said that this is a service of the highest value, for which all students of American history, and especially of the history of religion, will give grateful thanks to the editor and publisher.

What did the Baptists of that day think about slavery? For what causes did they discipline their members? Were they satisfied with orthodoxy, or did they enforce standards of conduct? What sort of people were they, what did their religion mean to them, how did it affect their lives, and how did they propagate it? You can get the answers at third hand from historians who got them at second hand from other historians, or you can get them at first hand from these documents. One would welcome a fuller selection of materials illustrating the attitudes of the Baptists toward other denominations in this period; for example, the methods by which they purified themselves from the corrupting taint of "Campbellism." Five introductory chapters add value to the volume. It should have a place in all libraries and on reference lists for students of American history as well as of church history.

History is dull, when it is dull, because it is lacking in the specific details and in the portrayal of minor characters that make fiction interesting. The sociologist knows the value of "case studies" which present actual situations.

CORRESPONDENCE

Prince Bulow on War Guilt

EDITOR THE CHRISTIAN CENTURY:

SIR: You have published a great many interesting articles on the question of Germany's responsibility for the war. I think it is right that your readers should be informed of the judgment of Prince Bulow on the question. As Herr Bethmann-Hollweg's predecessor as chancellor of the empire, his opinion must have great weight. In Prince Bulow's recently published memoirs, which have not yet been translated into English, the following passages occur:

"On July 25, 1914," he writes, "it was still possible for us to avoid war. It would have been sufficient to declare at Vienna that in no case would we authorize the rupture of relations between Austria-Hungary and Serbia before having ourselves examined with care the Serbian reply, that if Austria proceeded to military operations against Serbia without our authorization it would be *at her own risk and peril,* that we should not come to her assistance, that we should abandon her to her fate. After examining the Serbian reply we should have declared that we noted with satisfaction that, thanks to the wise advice of the great powers, the Serbian government had subscribed to almost all the Austrian proposals. We should have proposed at the same time to submit the points still in dispute to the tribunal of arbitration at the Hague."

He then goes on to say: "To please Austria, not to wound the pride of his apostolic majesty, they (i.e., Bethmann and Jagow) obstinately rejected all England's proposals for a conference, with the result that they and we appeared hostile to any pacific settlement."

Prince Bulow's most serious statement is that when on August 3 the German government made their declaration of war on France it was based upon "gross falsehoods" which the French found it easy to disprove.

When he came to deal with Bethmann-Hollweg's incredible remark about the "scrap of paper" to the British ambassador, he says: "Never, perhaps, has a statesman responsible for the security and safety of a great people pronounced in an hour of the utmost gravity a more clumsy and more disastrous speech. Before his own country and before the entire world, the chief of the German government—and not of France or Belgium—declared that in invading Belgium we were committing an injustice, but that necessity had no law. I shall never forget the moment when I read this speech, for I have rarely experienced such anguish. I understood what the common people and children mean when they say: 'My heart stopped.' I felt that by this solemn declaration we had foolishly lost all the imponderables, that by this inexpressibly stupid harangue we ranged the public opinion of the whole world against us. And on the very evening of this disastrous day in his interview with the English ambassador, Sir Edward Goschen, the chancellor of the German empire treated as a scrap of paper the international treaties on which was founded the neutrality of Belgium. Since July 5, 1870, when in the legislative body the phrase 'with a light heart' escaped from Emile Ollivier, president of the French council, never had a more fatal word been spoken. After having pronounced this word in a public sitting of parliament, Ollivier had no other recourse than to try in vain to excuse himself in a big book. For Bethmann-Hollweg, who let slip this stupid phrase in a *tete-a-tete,* it would have been much simpler. One need not be a Machiavelli to understand that, if Bethmann in a moment of moral collapse had really spoken this unhappy word, the interest of the state (*la raison d'Etat*) and the supreme interests of the nation made it his duty to deny it immediately and cate-

gorically. It would then have been a case of one man's word against another's; the 'no' would have had the same value as the 'yes'."

I think if you will publish these extracts it will have a considerable influence upon the opinion of some of your readers who, in the opinion of most English people who take, or try to take, an impartial view of the situation, have been misled by many of your writers.

London, Eng. HENRY S. LUNN.

License Revenue in Nova Scotia

EDITOR THE CHRISTIAN CENTURY:

SIR: I must say a word about that article on Canada's liquor laws by Ben Spence. I have been hoping for some time that some one qualified to do so would tell our good friends in the American republic just how the government *sale* is working in Canada. May I supplement the statement regarding the Nova Scotia law by saying it went into effect on August 28 and that the recently published accounts of the province report that owing to the large expense of inauguration the system has yielded no revenue thus far, though $300,000 was expected when the budget was forecast. This inauguration expense, as well as the maintenance of an expensive provincial police force, can be charged up against a system that we were told would be so profitable. It was the argument of revenue that caught a number who voted for the change. New Brunswick also reports a falling off in trade since September last. Under our prohibitory law we were betrayed and sold again and again by public men and by officers who were supposed to enforce the law, but did not. Even civic bodies refused to enforce it and everything was done that could be done to discredit the law by those who had some interest in the traffic.

Northport, N. S. L. W. PARKER.

Diversified Radio Stations

EDITOR THE CHRISTIAN CENTURY:

SIR: May I heartily approve the statement in The Christian Century: "The radio map will not be satisfactorily arranged until it is possible for the listener to bring in at will the type of program he desires; when stations specialize in various types of program, this one in jazz, that one in educational features, that one in classical music, that one in political discussion." However, it is not necessary to concede as you do that "this cannot be done while the stations are advertising tools."

The advertisements in the National Geographic magazine are chiefly for travel agencies and high class articles. In The Christian Century they are chiefly for memorial chimes, religious books and educational. In Time they are for business appliances and moderate price cars. In True Love Story magazine (if there is one) I suppose they would be for fortune tellers, chewing gum and the like. Similarly the station specializing in classical music would be a good advertising medium for high class pianos, travel, theater, opera, good automobiles, etc. The jazz station could carry advertising for dance halls and classes, and for all articles and activities appealing to young people.

May I suggest that you use your influence to bring the possibility of thus reaching special classes by radio to the attention of the national advertisers? Incidentally I believe there would be infinitely more radio listeners, if radio really gave service.

Allendale, N. J. WILLIAM FIELDING.

Cigarette Advertising in the Movies

EDITOR THE CHRISTIAN CENTURY:

SIR: Please accept my thanks for your fight on the movies. If it were not for The Christian Century I wouldn't know what was going on. Immediately after reading your editorial on "Easy Money for the Movies," in your issue for April 8, I went to the Columbia and there in connection with Charlie Chaplin's "City Lights" I saw a play advertising Chesterfield cigarettes. It excited my ire. I am now writing the management a letter of protest with the request that if it does not apply to them they pass it on to the proper authorities. It savors much of getting money under false pretenses.

Washington, D. C. A. H. THOMPSON.

Do Taxpayers Think?

EDITOR THE CHRISTIAN CENTURY:

SIR: A militarist is not one who wants war, but who does want to drain the taxpayers to provide huge, costly engines of slaughter to frighten away nations from attack—nations that by remote possibility might break their solemn pledge in the Kellogg pact renouncing war. The American militarist, in view of a national deficit of $800,000,000; a debt of 16 thousand million dollars unpaid from the last war; with 6,000,000 workers unemployed and 20,000,000 in anxiety and misery, wants to begin a billion dollar program of naval building. He applauds our refusal to cut down 35,000 ton battleships to the low figure which France, Italy and Britain are urging. Why? Because he plans that we should meet British or Japanese ships on the other side of the Pacific with ships capable of carrying fuel to that distance in the remotest possibility, purely theoretical, of our being attacked by these two signers of the Kellogg pact. Britain, in case of such insanity, could of course have no help from Canada, as we should simply walk across her unguarded frontier and Britain could not help it. The bugaboo of attack from little Japan with half our population, with only a fraction of our resources and wealth, and we being her best customer, is always urged by the Hearst papers. This bugaboo is now presented as a plea to drain the taxpayer still further.

Said the little girl: "Brains are very useful things. They are useful to think with." If the masses who are more interested in reading comics, sporting news and crime than in learning facts that vitally concern their children's future and their pocketbooks, could find it worth while to use their brains, they might learn the following facts as well as those already meantioned:

1. No nation, even when for over a century we had a very small navy, ever declared war against us.

2. In our five foreign wars, all told, including the world war, fewer than 75,000 Americans were slain by foreigners.

3. We have terrible dangers—600,000 perishing every year from preventable accident and preventable disease. But all these dangers, including colossal loss from crime, are within our borders and are crying for removal. When we are told that our danger from attack, which we can manage on the Atlantic side, is chiefly across on the other side of the Pacific and there requires the largest type of ships and that we must be prepared there, as a Boston paper asserts, "for the offense which is the essence of defense," we see the dangerous form of that militarism which is making the land of our peace-loving founders today the chief obstacle to effective world organization—the real guaranty of peace and the sole preventive of the suicide of civilization.

Boston, Mass. LUCIA AMES MEAD.

A Catholic View of Protestant Confessionals

EDITOR THE CHRISTIAN CENTURY:

SIR: Since writing you recently to point out the difference between the claim for confessional inviolability as made by a Catholic priest, and the same claim as advanced by a Protestant minister, I have seen in a Catholic paper of high standing, the Ave Maria, of Notre Dame, Ind., the following editorial: "The judge who endeavored to compel a Lutheran minister to divulge the material of a private consultation on a question of conscience will probably revise his opinion on what constitutes privileged matter when higher authorities review the case. The fact that the Lutheran church does not make auricular confession an obligation among its adherents is a poor excuse, we believe, for attempting to extract from a minister the personal and private revelations made by a parishioner with the object of obtaining spiritual direction. The right of the citizen, or of the patient,

to certain confidential relations with his lawyer or doctor is recognized as necessary for the good of society irrespective of any particular rulings within the practice of those professions. A parishioner has the same right to the same privacy, and for much more important reasons, when he seeks advice from the person who, by profession and by appointment, stands as his lawyer and his doctor in the world of spiritual affairs."

It will be seen from this that the editor of the Ave Maria upholds the contention of the Lutheran minister and accepts the Protestant claim for confessional inviolability as practically on all fours with the same claim when made by Catholics. My own personal belief is, of course, in favor of confessional inviolability for every denomination. My former letter was written simply to point out what seemed to me a difference in the basis of the claim.

Arlington, Mass. DENIS A. MCCARTHY.

Hungarian Honors for Americans

EDITOR THE CHRISTIAN CENTURY:

SIR: In a recent issue of your paper it was stated that the first honorary degree bestowed by a Hungarian university upon an American was the one given to President Louis C. Cornish. The fact is that last year three Americans, namely, Rev. Charles E. Schaeffer, president of the general synod of the Reformed Church in the United States, Dr. Mendenhall, a leading Presbyterian minister of New York city, and Rev. W. Northey Jones, rector of St. Peter's Episcopal church of Perth Amboy, N. J., received the honorary degree of sacred theology from the Count Tisza university of Debreczen, Hungary.

Ligonier, Pa. LOUIS NANASSY.

"Christ in a Gas-Mask" Communist Propaganda

EDITOR THE CHRISTIAN CENTURY:

SIR: Permit me to place a few question marks after C. E. Pickett's and Dr. Albrecht's pathetic exaltation of the "Christ in a Gas-Mask" in The Christian Century of April 15. For this and two other pictures the German artist, George Gross, was brought to trial in Germany for blasphemy. The enthusiastic praise of the corpus delicti reaches its religious climax in the canonizing dictum of a German Quaker lady: "I wish that George Gross's picture might hang upon the altar of every one of our churches." A whole critical treatise is in my mind. I am restricting myself, however, to the following two "question marks."

The first one is to be placed behind Dr. Albrecht's interpretation of the picture. Another expert delegated to the trial, Dr. H. Schreiner of Berlin, appears to present the correct explanation—a prophet in the desert. The artist is a communist, and communists were his publishers as well as his lawyer. We have to understand the picture, therefore, from the communist "backgrounds," i. e., from the Moscow perspective. Dr. Schreiner, who does so excellently, should only have brought in the more concrete reference to the "Christ" in contemporary Russian bolshevist art. Well-known is the "opiate" conception of religion as the ideological reflex and superstructure of the bourgeois civilization, cultivating the prejudices and superstitions which glorify that order with its exploitations, imperialism and war as "divine." God and Christ are ideological means to "sanctify" this order—a Christology amply illustrated in the caricatures of bolshevist "iconic" propaganda. In this realistic world perspective the "Christ in a Gas-Mask" is indeed not the religio-ethical "martyr of pacifism," crucified by a militaristic church, but on the contrary he himself is the sanctifying preacher of capitalistic-imperialistic war. Marked as the head of the Christian church by the well-known traditional symbol of the cross, with a (much more important) small dark cross in his raised hand, he proclaims what the title of the picture expresses: "Shut up and keep on serving." This interpretation puts the "Christ in a Gas-Mask" in line with the other picture, in which the "Outpouring of the Holy Spirit" is represented as an outpouring of bombs, warships, rifles and cannons, as also with the third caricature which pictures a minister who also "sanctifies" war, juggling with a similar little dark cross.

The second question mark is to be put behind a certain kind of Christian pacifism. I myself have been eagerly active in pacifistic work. But the problem of Christian pacifism is a much more complicated matter than many good Christians seem to think who by too simple a solution render indeed no good service to the cause. There can be no doubt that in some cases "violence" is ethically demanded. Can the city of Al Capone live without a strong police force? There are no doubt cases of an "ethical" war, as well as of a very "unethical" peace. And what about the "violence" and "war" of diplomacy or of the business world—not to speak of the cosmic-physical foundations of our whole "struggle for existence"? There can be no doubt that we as Christians ought—in facto as well as in principio—to do all we can to legalize all human and international relations into an order of "justice"—the only firm ethical foundation of "peace." It is the shame of the churches that they do not do it—our shame! There is not much use, however, to tell this to the Central European nations, suffering from the "peace" of Versailles and being disarmed as they are. The appeal must today be addressed to the western nations who have the ethical responsibility for Versailles and also the influence or power to revise the present status of an unethical pseudo-peace into the status of an ethical, true peace of justice.

Eden Theological Seminary, Webster Groves, Mo. WERNER PETERSMANN.

The Quakers and Sacramental Confessions

EDITOR THE CHRISTIAN CENTURY:

SIR: Mr. Denis McCarthy's letter in your April 15 issue says: "A Catholic priest, because of his church's teaching on confession, may find his claim for inviolability respected," etc. He says: "A Quaker, because he is by his religion a non-combatant, may conscientiously cite his religious belief as an excuse against being drafted for combatant service in the army," etc. He asks how Protestant churches can claim inviolability of confession unless it is "an integral part of their belief and discipline which must be respected by the authorities of secular court of law?" This seems to imply that any religious belief which has been duly formalized, codified, and adopted by any sect becomes sacrosanct and above the civil law of the land. If a devout worshiper of Kali claimed immunity for a murder or two, done because of his tradition-sanctified belief, should his claim be respected in a secular court of law?

A Quaker does not refuse military duty because of some article of dogma. Quakers no longer exclude from membership those not entirely convinced of the invariable unrighteousness of war. In that, as in everything, they leave to the individual the duty and responsibility of deciding what is the "authentic voice of God." They respect the right of conscience unbacked by organization. An atheist has as much right to be a conscientious objector as any "birth-right Friend."

A Lutheran minister has as much right to withold a voluntary confession as a Roman Catholic priest has to withold a compulsory "sacramental" confession, and no more. Any individual Friend, believing in the "universal priesthood of believers," might conceivably hear a confession from some soul in trouble, and regard it as inviolable. He would then find himself "in contempt of court." If his individual conscience is to be his guide, he should face with equal mind the judge's fine or the Moldau river.

If this seems like anarchy to Mr. McCarthy, I can only say that in practice the stark individualism of Quaker discipline has produced a decorous and rather law-abiding group. There is no master more stern than conscience; no creed so complete as love; no voice so penetrating as the silence!

Harrington Park, N. J. M. A. BELING.

NEWS *of the* CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Commons Vote on Sunday Movies

Bill Passed, Providing for Local Option—Death of Canon Wilson—Vote of Censure Fails

(British Table Talk)

LONDON, April 21.—Last night, after an exhaustive survey of the obvious reasons for and against the opening of cinemas on Sunday, the house of commons passed the government bill. Members were left free to vote and there were votes recorded, for and against, from each party. The majority was 45. It should be noted that the bill throws the responsibility upon local authorities; it is a permissive bill, which does little more than legalize the position as it now stands. The real battle will be fought out locally; this enabling bill makes it legal under certain conditions for townships and other authorities to sanction Sunday performances. The change is little in form, but it is claimed by the opponents of the bill that the element of legal sanction will open the way for a more determined attempt on the part of commercial interests to take away the distinctive character of the English Sunday. Outside London it is said that there is little demand for Sunday opening. There were many arguments brought forward. Where if not in the cinemas were the poor dwellers in one room to spend their Sunday evening? It seems a pity that the hard lot of such people should be considered by some friends of theirs only when there is a chance of taking their pence. Some M. P.'s said: If *we* spend our Sundays on the golf course or such places why should we rob the poor man of his cinema? Others pleaded that the theaters should not be handicapped; Stratford should not be made to play second fiddle to Hollywood! Some speakers defended boldly the keeping of Sunday as an act of obedience to the divine law. The committee stage is still to be passed and it is not at all certain that time will be found sufficient to see such a controversial measure become law. Meanwhile the Lord's Day observance society and other orders have displayed such vigor and enthusiasm that Miss Maude Royden has been led to inquire why the same energy and passion may not be shown in preparation for the disarmament conference.

* * *

A Venerable Schoolmaster And Theologian Dies

The death of Canon J. M. Wilson should not be overlooked though he seemed to belong to an age long passed. At his funeral the ex-speaker of the house of commons, Mr. Whitley, gave an address in which he paid tribute to the debt that he owed to his old schoolmaster. Canon Wilson was a very great headmaster at Clifton before he began his long career in the direct service of the church by accepting the office of vicar of Rochdale in Lancashire. What Clifton was can be discovered not only from the public service of its sons, but from the poems of Sir Henry Newbolt:

"This is the chapel; here my son,
Your father thought the thoughts of youth,
And heard the words which one by one
The touch of time has turned to truth."

Wilson was a broad-churchman throughout his life. His Hulsean lectures on the Atonement were a remarkably clear and forcible statement of the interpretation of the Atonement which was set forth by no one more ably than by Horace Bushnell. Canon Wilson was an old friend of T. E. Brown, the Manx poet, and delighted his friends not long ago by reciting from memory one of his Manx "Yarns."

* * *

Some Political Reflections

The vote of censure on the government fell flat. The liberals for the most part supported the government, which had a substantial majority. This means that in all probability the government will not need to go to the country this summer or even this year. The defenders of the government spoke conciliatory words to the liberals, and there is every likelihood that the liberal plans for dealing with unemployment will be put into effect. Mr. Baldwin in moving the vote of censure was handicapped by the fact that he had nothing positive to submit. The liberals naturally said, "We are not prepared to give Mr. Baldwin a blank cheque." The result of the debate was a reinforcement of the government; but the debate read as a thoroughly unreal affair. I very much question whether anyone wished at the present moment to turn Mr. MacDonald out of office. . . . Mr. Snowden will be well enough to present his budget. He has no easy task. His deficiency on last year's taxation is £23,000,000; there will be £9,000,000 of additional expenditure, and the income tax of next year will be paid on the returns of this last year (April, 1930-April, 1931)—the leanest in recent times. For this he must make allowance. What he will do is his secret. Clearly he means to increase the tax on tobacco and beer. He is a stubborn free-trader, and will not introduce a tariff for revenue. But his critics say that he will be the last of the old Victorian chancellors, and this will be the last of the free trade budgets. . . . The revolution in Spain has been followed in this country with keen interest, but with little excitement. The king of Spain is well known here, and he is closely related to our royal house. He is popular personally, but there is no disposition to take sides in what is purely a Spanish affair. . . . The departure of Lord Irwin

(*Continued on page* 663)

Pulpit Not Dead, Yale Is Told

Dr. Buttrick, in Beecher Lectures, Holds Preaching Still Powerful—Industrial Plight Faced

(Correspondence from New England)

BOSTON, April 30.—"In New York city the churches are dwarfed by office buildings and apartment houses. Is this a symbol of the overshadowing of things spiritual in our times?" This question was asked by Dr. George A. Buttrick, pastor of the Madison Avenue Presbyterian church of that city in his address at the 22nd annual convocation of Yale divinity school, New Haven, April 13. He answered: "Many think that the voice of the preacher is drowned in the roar of the printing press. Preaching has had its heroic ages. Prophets, not kings and warriors, have been the real molders of history. But ours is an age of fallen kingdoms. Is the pulpit also marked for destruction? . . . Deepest of all human hungers is the hunger to know more of the mystery by which our days are encompassed. So, preaching arose and still lives. God is a necessary faith, akin to that initial assumption of science that the universe is one. . . . Words are the preacher's medium, but no weak tools! Speech backed by life is earth's mightiest instrument, personality incarnate! Spoken words seem ephemeral, but they pierce consciousness when printed words leave no mark. The tidings of Christ are best proclaimed by personalities unreservedly committed to him. Books are not the foes of the pulpit, but its born allies. Yet they can never take its place. Nor has the pulpit lost its power because the appeal to fear is gone and the Bible is no longer regarded as infallible. Fear was not the weapon in the preaching of Christ, nor did he use the scriptures as a book of proof-texts. Yet he spake with 'authority'."

Prof. William Lyon Phelps, in turn preaching at Riverside church, New York, April 12, illustrated such preaching. "As ridiculous as to use tallow candles when we have the electric light, is it to be old-fashioned in conduct when Jesus has shown us the true way to live!"

* * *

A Community Solves the Sunday Evening Problem

Coming to the pastorate of the Lincoln Park Baptist church in 1929, Rev. John Slade Franklin found that no church in West Newton, Mass., held an evening service. He persuaded his people to attempt it, with popular programs. Seventeen thousand dollars was spent in improving the interior of the house of worship. Rev. Boynton Merrill, pastor of the neighboring Congregational church,

was asked to preach the sermon at the evening service of rededication last fall, and he asked if his church might not share in the popular meetings. Mr. Franklin replied that he was about to extend such an invitation. So the Congregational church, officially, and the only other church, the Unitarian, unofficially, share in the enterprise. The happy fellowship which exists is revealed by the fact that the Baptist pastor is the specialist in charge. For April 26, the announcement read: "Mystery Layman, an outstanding Boston attorney, to preach at West Newton community evening service. Auburndale Methodist choir to sing." The church, despite a drenching rain, was filled. The speaker was Orville S. Poland, legal advisor of the Massachusetts and New York Anti-Saloon leagues. He upheld the eighteenth amendment, as bringing tremendous moral and economic gains, and attacked the Anderson plan to "remove the incentive of private profit by creating a semi-socialist corporation, with the government as partner and underwriter. He would change the name of the saloon, as in England now they call German police dogs 'Alsatian shepherds.'" On another evening, Mr. Franklin preached on "The Ideal Girl," with delegations from LaSalle seminary and the Newton training school for nurses. A similar community service is held in the Fulton Heights Baptist church, Medford.

* * *

"The Business of the Church to Bring Christ's Kingdom Here"

"Something is wrong. Factories make too many shoes and shoemakers go unshod because they can not pay for shoes. Those who sit at a desk and buy and sell woolen cloth are paid more than those who herd sheep, spin the wool or weave the cloth. Families that ought to have the most children have the fewest; and those that ought to have the fewest, the most. Men are cold and hungry in the midst of plenty. Millions can not get work, while the necessities of life go unsupplied and business says there are no customers. We fight a war to end war and increase expenditures for the next war."

Thus opened resolutions adopted by the New England Methodist conference, at Springfield, Mass., April 7-13. They were introduced by a committee—O. C. Poland, L. O. Hartman, G. H. Spencer, and J. F. Knotts. They continued: "Our economics are crazy. Big business has had its way. To dub such a system one of equal opportunity is like saying that the sea is equally deep under the man with a life preserver and the man with a millstone about his neck. . . . The Methodist church has an interest in all this. Where are our prophets? Fundamentalism says, 'They are not in me.' Modernism is sterile. Middle-of-the-roaders are innocuous. . . . To all comes the inescapable command of Jesus: 'Deny self, take up the cross, follow me! . . . Emphasis on walls of jasper and streets of gold is more likely to produce anasthesia than to help needy human beings. Even as an allegory, a land flowing with milk and honey is more to the point. It is the business of the church to bring Christ's kingdom—here in New England! . . . We pledge our efforts to correct social injustice. . . . If the business of the

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* * *

Democracy Entertains Royal Guests

Two charming young people on their bridal tour, Prince and Princess Takamatsu, have been lavishly entertained by the city of Boston and its Japan society. Their master of ceremonies intimated that they could have wished to go unnoticed among the everyday people, in schools, social settlements and little country churches. They saw rather the expeditiousness of American life—trains, receptions, visits to museums, all on schedule. They were given a reception in the dim splendor of "Mrs. Jack Gardner's Palace," filled with art treasures. Mayor James M. Curley escorted on his arm the princess, while his imperial highness came first with Miss Curley, at the banquet which the city gave in their honor. The mayor in his welcome, alluding to the common cause of the two nations in the great war and America's contribution at the time of the earthquake, said: "Friendships born in adversity are enduring and a more potent guarantee of peace and brotherhood than armies and navies." The prince, through an interpreter, replied: "Boston appeals to us because of its part in the stirring events of American independence, and its place in culture. What Japanese student of English literature has not read of Emerson and Longfellow? Your museum of fine arts has treasures of Japanese art, some of which find no duplicates even in Japan. To your great institutions of learning, Japan owes much of her progress. Many who have studied here have come to occupy high places in her councils of state. Nor have we forgotten those pioneers who sailed from the Massachusetts coast in the middle of the last century to open trade with the dimly known countries of the orient."

E. TALLMADGE ROOT.

Presbyterian Foreign Mission Board Report Credit Balance for Year

Russell Carter, associate treasurer of the Presbyterian board of foreign missions, announces that the board closed its fiscal year, ending March 31, with all obligations of the year met. Total receipts, $4,425,540.22; total expenditures, $4,424,211.47; credit balance, $1,328.75. Total receipts from living donors for the regular budget and for property needs indicate a falling off of $299,206.65. The low price of silver, the basis for the currency in China and Persia, has made possible large savings—about $110,000—in exchange. Had it not been for these savings the board would have reported a deficit.

Disciples Convention to Meet in Wichita

Announcement is made that the 1931 meeting of the International Convention of Disciples of Christ will be held in Wichita, Kan., Oct. 6-11.

Clergy Take Stand Against War

Nearly 1,000 Attend World Tomorrow Dinner—Protestant Charities to Merge —Socialist Clergy Organize

(Correspondence from New York)

NEW YORK, May 2.—The World Tomorrow dinner on Friday of last week was attended by a record-breaking number of 850 persons. The primary topic of the discussion which followed the dinner was the results of the questionnaire sent some time ago to over 50,000 clergymen of America asking their attitude on war. This revealed, as is now well known, a great gain in pacifism among many sections of American ministers. The addresses at the dinner were noteworthy. Dr. Fosdick roused the hundreds of diners to a high pitch of enthusiasm when in a personal confession of his change on this issue he declared that he never again would bless any war and that for himself he would take no part in one. Dr. John Haynes Holmes warned the dinner audience not to feel that the cause was already won for the real test for the minister to face is his attitude on the army chaplaincy, would he be a chaplain or would he not? Quoting with strong approval the recent volume by Paul Hutchinson on "Religion and World Revolution," Dr. Holmes pointed out that it was only groups of men and women so tremendously in earnest that they would dare all for peace who would count for much against the terrific drive toward war. Mrs. Carrie Chapman Catt told of the women's effort to secure a million signatures for disarmament to be presented to the conference in Geneva. Kirby Page, editor of World Tomorrow, presided.

* * *

Proposal to Unite Protestant Charities

Plans are being developed for a federation of the various Protestant charitable agencies similar to those maintained by the Jewish and Roman Catholic faiths. This is something which is sorely needed in our city, for again and again this past year the "Prosser committee" and other groups grappling with the unemployment problem have been handicapped in their dealings with Protestants in not finding any general body which could speak for them. The lack has also been felt in other charitable fields in which Protestants needed to cooperate with the Jews and Catholics of the city. For the effective expression of Protestant charity it is going to be necessary to have some such organization with the definite authority to speak for our churches in this field. It is therefore cheering news to learn that at the recent luncheon of the business men's division of the New York federation of churches this forward step was advocated by officials of that organization.

* * *

Fellowship of Socialist Christians

Growing out of discussions among the

members of the Conference of younger churchmen, which I have mentioned several times in these columns, there has recently been organized a group of ministers who are avowedly socialist in their economic views. At a meeting held a short time ago their organization was completed and opportunity will soon be given for both clergymen and laymen to affiliate themselves with this movement. Reinhold Niebuhr is one of the active spirits and the group is made up of men and women who feel that their religion requires this concrete political and social expression. Instead of the usual fear of labels these Christians want to be known as both a church and socialist group.

* * *

Christian Century Widely Read

Evidence that The Christian Century is widely read, and incidentally that there is considerable interest in the question of ministerial ethics, is shown by the fact that the little note in this column on this subject a few weeks ago elicited over 200 letters from all over the country. Rev. Felix Kloman informs me that there are still a few more copies of the "Code" available. These may be obtained by writing him at Grace church on Broadway.

* * *

Presbytery Holds May Day Meeting

The New York presbytery showed an encouraging interest in the implications of Christianity in the economic world by holding a meeting yesterday on the historic labor day, May 1. The general subject was the problem of unemployment and what the churches may do about it. The speakers were Prof. Broadus Mitchell of Johns Hopkins university, John Fitch of the New York school of social work and James Myers of the Federal council. The presbytery was in a mood for something more than listening, so a set of resolutions was proposed and unanimously adopted calling for the displacing of the profit motive by the motive of service and urging upon the general assembly of the church more serious attention to these great economic issues.

* * *

Catholic "Radio Priest" Attracts Attention

Rev. Charles E. Coughlin, the fiery radio priest of Detroit, has been making speeches in our city. At the communion breakfast last Sunday morning he defended Mayor Walker by declaring that his attackers were socialists and communists. At a luncheon of the Veterans of foreign wars he paid his respects to the advocates of birth control. In other speeches he has also described pacifists as foes of the constitution. One cannot but wonder what liberal minded Catholics think of these utterances.

* * *

First Humanist Society Proposes U. S. Peace Department

A resolution urging the immediate discontinuance of the war and navy departments of the federal government, and the substitution of a peace department, was voted the other night at a meeting of the peace committee of the First Humanist society. Readers of the newspapers will recall that this society was organized about a year ago by Charles Francis Potter, one of the best known advocates of religious humanism. Whether one agrees with this particular resolution or not, it is encouraging to find that this movement of religious radicalism does not propose to spend itself in negation of the philosophical tenets of other faiths.

* * *

Catholic Charities Drive Meets With Good Response

The papers have been giving excellent publicity to the Catholic charities drive. A million dollars is sought and up to yesterday over $600,000 had been subscribed. There is little doubt that the goal will be reached.

EDMUND B. CHAFFEE.

Death of Russell Errett, Disciples Editor

Russell Errett, since the death of his father, Isaac Errett, the guiding genius of the Christian Standard, conservative Disciples weekly published in Cincinnati, died in that city April 27. Mr. Errett had been in ill health for the past tow years.

The Economics of Christianity

By JAMES P. KELLEY

"In this book simple religion, straight logic, and flawless English work together to bring into startling contrast current practices and the Christian ideal."—*Russell Henry Stafford, D.D., Minister of the Old South Church, Boston.*

"This book not only presents the greatest truth—and truths—of life, but does it with the distinction of art. There are no 'purple patches,' no attempts at 'fine' writing; but the texture of the whole is lucid, simple, dignified, restrained, eloquent in the classic sense."—*Burton W. Lockhart, D.D.*

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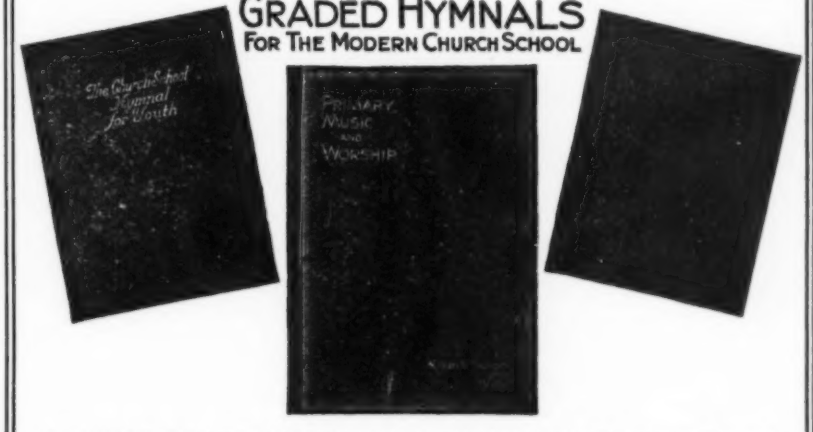

THE GRADED principle has found its place in the field of religious education, and nowhere has it become more applicable than in the sphere of worship and praise. The Board of Christian Education of the Presbyterian Church is well in advance in this march of educational ideals and has provided for its schools three outstanding books of praise which illustrate this principle: *The Church School Hymnal for Youth* designed to meet the requirements of the Intermediate, Senior and Young People's Departments; *Junior Church School Hymnal* for the Junior Department; and *Primary Music and Worship* for the Primary pupils.

The material in these books has been organized around the particular needs of the groups for which they have been designed. They have passed the most exacting standards of the various age-group committees which have had a part in their construction and they have all been under the careful and discriminating editorship of the Rev. Calvin W. Laufer, D.D., a master in this field of educational research.

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The Church School Hymnal for Youth, $1.00; in quantities, 80 cents

Junior Church School Hymnal—Teacher's Edition, $1.25; in quantities, $1.00, Pupil's Edition, 90 cents; in quantities, 75 cents

Primary Music and Worship, $1.25; in quantities, $1.10

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Wet Bills Fail in California

Reapportionment Aids Drys—Sankey's Singing Teacher Dies at 104—Professor Cheers Ministers

(Correspondence from Southern California)

SAN DIEGO, April 24.—Jouette Shouse got to Los Angeles in time to make his speech at the Jefferson day dinner and to read the epitaph on the tomb of Thomas Jefferson but he was too late to save the liquor bills introduced into the legislature of California in line with the Smith-Raskob-Shouse policy. In his speech he made it clear that Herbert Hoover and his policies are a source of irritation to him nor does he fully agree with the Wickersham report. However, he made no reference to Mr. McAdoo's refusal to break bread with him, but it is likely that that also irritated him.

* * *

Reapportionment Adds to Dry Strength

The victory of southern California in the legislature, whereby the southern counties get 42 of the 80 assemblymen (the population entitles the south really to 43) and 11 of the 20 congressmen, may seem wholly political but it is of far reaching significance morally, also. The south can always be depended upon to vote more nearly right on measures curbing vice and safeguarding the moral life of the people of the state than the representatives from San Francisco and many of the northern districts. At any rate, when the Wright enforcement law was passed it was the vote of the south that saved the day, and that was true in regard to the 18th amendment. The new enactment will go into force at once unless the referendum should be invoked which is threatened. Then the effect of the victory would be delayed for some time. In any event the referendum will carry, as the south has the population.

* * *

University Professor Cheers Ministers

Prof. Frederick P. Woellner, of the University of California at Los Angeles, recently spoke to the preachers of Los Angeles upon the subject, "If I were a Preacher." Among other things he told them not to be unduly alarmed by the prophets of doom who are forever ringing the changes upon the drifts and cross currents of life and prating about the new morality and the new religion. He reminded the leaders of religion that the great spiritual values, right, justice, good will, love, faith, and hope, abide amid the ever changing forms of expression. Christianity, he said, is the best the race has come to know, and we should ally ourselves with it. The address was all compact of common sense and alive to the world of today. Prof. Woellner teaches a Bible class of college students numbering one thousand every Sunday, and his messages are broadcast. He referred to John Dewey's famous three questions around which most of our thought revolves: Whence have we come? Where are we going? Meantime what are we going to do for the time we are here? Dewey says philosophy has not been very successful in answering one and two and Prof. Woellner says that when we sum up Dewey's effort to answer the third, in spite of his voluminous writing we may say that his conclusion is that he doesn't know exactly what to say. Meantime we must live, just as we must eat, while the dieticians are carrying on the seemingly endless debate about calories and vitamines.

* * *

Sankey's Music Teacher Dead at 104

Galusha Cole, who taught Ira D. Sankey how to sing by note, has just died in his 105th year. He was hale and hearty to the last, and his end was hastened by an untimely fall. Mr. Cole climbed Mt. Wilson on his 85th birthday. He last attended church the Sunday before Easter.

* * *

Pastors Leave Two Notable Churches

Dr. J. A. Eby, for many years identified with the religious life of southern California, formerly in the ministry of the United Brethren church and recently pastor of the Wilshire Presbyterian church, has resigned his pastorate of the latter church to take effect at once and will give himself to organizational work in connection with the coming Olympic games. April 15, at the end of ten years, Dr. John Gardner has resigned the pastorate of the First Congregational church, Riverside. His church has granted him a six months vacation with full salary.

JAMES ALLEN GEISSINGER.

Death of Rev. R. H. Nelson, Retired Episcopal Bishop

Rev. Richard H. Nelson, who retired two years ago as bishop of the Protestant Episcopal diocese of Albany (N. Y.), died at his home in Albany April 25, at 71 years of age. Dr. Nelson served as head of the diocese since 1913 and was succeeded upon his retirement by Rev. G. Ashton Oldham. During the past two years Dr. Nelson retained his seat in the house of bishops, with the title "bishop by grace."

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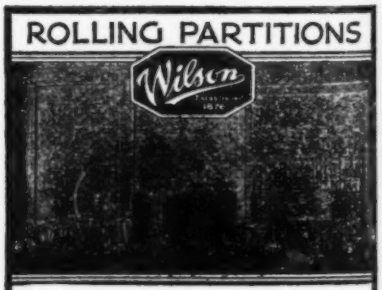

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Walter A. Rukeyser, noted American mining engineer and authority on asbestos production, for the last two years has been in charge of production for the State Asbestos Trust in the Ural Mountains.

During his present brief visit to the United States, *The Nation* has by great good fortune succeeded in persuading him to set down this extraordinarily interesting description of the organization and workings of a great State Trust under the Five-Year Plan, also of the conditions of life in Russia today for both the native worker and the foreign engineer.

Mr. Rukeyser's articles will appear in *The Nation* in the following order:

I. The State Trust and the Five-Year Plan
II. The Individual Plant and the State Trust
III. The Worker at Work
IV. The Worker at Home and at Play
V. The American Engineer at Work
VI. The Outside Life of the American Engineer

SPECIAL NOTE: The same issue of *The Nation* (May 13) in which Mr. Rukeyser's series on Russia is to begin will be featured by a return of the editorials of Oswald Garrison Villard, who landed in New York, April 30, after eight months' intensive study of the European situation.

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Honor for Great Social Servant

Graham Taylor Reaches 80th Milestone —Bishop McConnell Speaks in Chicago—"Dry Trickery"

(Correspondence from Chicago)

CHICAGO, May 4.—Graham Taylor—strange how superfluous titles seem in referring to the truly great!—celebrated his 80th birthday last Saturday, May 4. At 80 he still pioneers on social frontiers. Perhaps the pioneering was a bit more evident and dramatic when, nearly 40 years ago, he started Chicago Commons. But today, whenever there is a group fighting for social progress, he will be found among them, and usually out in front. The settlement movement, 40 years ago, was generally regarded as dangerously radical, but Graham Taylor was one of the fearless innovators. As reported in an interview, he says: "When I came to Chicago theological seminary as the first professor of sociology in a school of theology, I wanted a place where I could bring my students face to face with life conditions. I made a start in 1894 by renting a house on Union street. My wife and I went to live there just as neighbors. That was the beginning of Chicago Commons." It was as simple as that. But now, because of the expansion of that neighborly influence and concern, it can be truly said, as was so well said by Mr. S. J. Duncan Clark in a tribute in the Chicago Daily News: "Enter whatever sphere of socially constructive work you may name in Chicago and presently you will encounter Graham Taylor. Rehabilitation of broken families; war on social evils, physical and moral: creation of opportunities for youth, recreationally and educationally; improvement of housing facilities; cleansing of politics; election of better aldermen and other public officials; breaking down the barriers of race and creedal prejudice—these are among the things for which he has lived and still lives gallantly and hopefully." And so, very fittingly, last Saturday evening, at Chicago Commons, the settlement at 955 West Grand avenue which Graham Taylor founded, a group of former residents of the settlement came home to join in celebrating the 80th birthday of their friend, and the friend of all Chicago.

* * *

Bishop McConnell Visits Chicago

It was not so much as president of the Federal council of churches, nor even as the fearless prophet of a Christian social order, that Bishop Francis J. McConnell was welcomed to Chicago yesterday and today. The intensity of interest in his visit was due, rather, to the fact that he had just returned from India where he had delivered the Barrows lectures, under the auspices of the University of Chicago, and multitudes were eager to learn what impression the great and dramatic events in that land had made upon his alert and well-balanced mind. On Sunday morning he preached at the University of Chicago chapel, and at night spoke at the Sunday Evening club. Monday morning he addressed the Chicago Baptist Ministers' conference, and Monday evening lectured on "The Influence of Christianity on the

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Religions of India" on the Hiram W. Thomas foundation in Joseph Bond chapel, under the auspices of the divinity school of the University of Chicago. No doubt there were other speaking engagements that I have not learned about.

At President Hutchins' request Bishop McConnell spoke, at the university chapel service Sunday morning, on his experiences and observations as Barrows lecturer in India. "The Christian Ideal and Social Control" was the general subject of the Barrows lectures, and, what astonished the bishop was that in India such a topic should be viewed as a novelty. It seemed strange to India that love of God should find expression in devoted service to men. The bishop's hearers were, undoubtedly, most interested in his references to Gandhi and the prospects of peace in India. Almost everybody in India, he said, however much they might disagree with or criticize Gandhi, acknowledged his incomparable leadership. And Gandhi is bringing India under the control of spiritual principles as nowhere else in the world.

* * *

Mr. Castle Shows Them Up!

The lengths to which the wets will go in misrepresentation in order to discredit the drys is shown in a recent Tribune editorial entitled "Dry Trickery in Illinois." The editorial discussed senate bill 34, which passed the Illinois senate April 15. It said, in part: "From all indication it is traceable to the rural drys of the state who think to do Mr. Hoover a good turn by preventing a primary vote on Republican candidates before the convention. . . . The presidential primaries will permit majorities to elect and instruct delegates to the republican national convention. To prevent that the drys would repeal the law which permits it. As evidences of this policy of repression and coercion increase, the state will better understand the temper of the prohibition squirearchy. Its morality is that of crooked gambling." But now Hon. Howard P. Castle, of Barrington, for many years chairman of the important judiciary committee of the Illinois legislature, replies in a letter which the Tribune very fairly publishes. After quoting the editorial, he says, "As a matter of fact, the bill was introduced by Senator Victor P. Michel of Peoria, one of the wettest of the wet senators. In the debate on the McDermott-O'Grady repeal bill Senator Michel acted as the wet leader in the senate. The drys of the state are perfectly willing to be charged with everything for which they are in any way responsible, but very naturally would prefer to let the wets carry their own responsibilities."

* * *

And So Forth

America peace loving? Well, perhaps. But Professor Quincy Wright, of the department of political science addressing the recently organized Cosmos club, student forum of international affairs at the University of Chicago, pointed out that the United States has expanded its territory by war more than any other nation, except perhaps Rome, and has fought more wars than any other nation in an equal space of time! . . . . Dr. Stephen E. Keeler, rector of St. Chrysostom's church, has announced that he will accept his election as bishop-coadjutor of Minnesota. . . . The Alden-Tuthill lectures at Chicago theological seminary, April 21-23, on "New Light on the Negro and his Problems," filled Graham Taylor hall to capacity each evening. . . . The Presbyterian theological seminary graduated 50 students at its commencement, April 30.

CHARLES T. HOLMAN.

BRITISH TABLE TALK

(*Continued from page* 656)

from India closes what most men applaud as a great five years, which will live in the history of the east. It will not be surprising if when the bitterness of these days are over, India will give honor to a man who was strong enough not to dread being accused of weakness in the house of his friends.

* * *

And So Forth

After 17 years of silence, Mr. John Burns has spoken, and quite fittingly, upon town-planning. Mr. Burns was president of the local government in the Asquith cabinets. When the war broke out, he along with Lord Morley left the government and effaced himself. He has lived in his Clapham home with his beloved books keeping out of public affairs. He is no longer young, but hale and vigorous still. On the subject of houses he can speak with authority, having slept both in Windsor castle, and in Pentonville jail! . . . The archbishop of Canterbury has written to Dr. Charles Brown, moderator of the federal council of the Evangelical free churches, inviting the council to resume the "conversations" on reunion which began in 1920. The invitation will be considered by the various churches which compose the council. The federal council itself cannot act without the churches' consent. . . . After the debate already referred to, upon the cinema, it was alleged that the weather on Sunday last proved an ally in favor of the proposal to open cinemas on Sunday. It was a cold and wet and most depressing Sunday; and members shivered as they thought of the lot which Londoners would have had to undergo if the cinemas had been shut!

EDWARD SHILLITO.

BOOKS RECEIVED

Owen Crimmins, Tales from the Magalloway Country, by Robert E. Speer. Revell, $1.25.

The Boys' Book of Honor, by James E. West and Peter O. Lamb. Revell, $1.75.

The Natural History of a Delinquent Career, by Clifford R. Shaw. University of Chicago Press, $3.00.

A Modern in Search of Truth, by S. T. Stokes, $2.00.

The Head of the Corner, by Louis Matthews Sweet. Scribners, $2.00.

The Life of St. Paul, by John R. Crossland. Wm. Collins Sons & Co.

Comfort, by Donald Gordon Stewart. Westminster Press, $1.00.

The Parables of Jesus, by A. T. Cadoux. Macmillan, $2.50.

The Psalms, a Suggested Revision of the Prayer Book Version and the Twelve Old Testament Canticles, by John Neale Dalton. Macmillan, $2.50.

Greatness Passes By. By Hulda Niebuhr. Scribners, $1.50.

The Open Door to Poetry and Anthology, by Anne Stokes. Scribners, $1.00.

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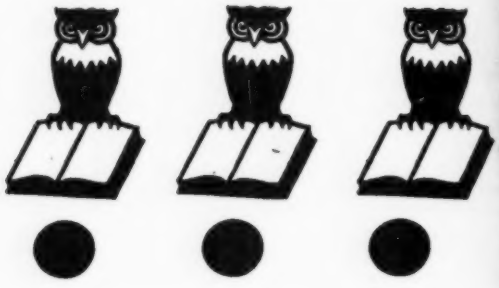

Religion on the American Frontier

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